

J. W. Bowen

JESUS: THE WORLD TEACHER

Jesus: The World Teacher

By

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To

May Genevieve McGee,

To whose soulful character the
pages of this book are
largely related.

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CHAPTER I.

PRACTICAL IDEALISM.

To the religious mind, this universe is not merely a system of laws and an infinite force acting in accordance with them; nor is it an impersonal idea evolving its hidden richness into the explicitness of concrete existence: it is the personal life of God our Father in progressive expression and realization.

* * * * *

Ideas are mighty, because they are aspects of the living truth; because they serve, in their way, to conduct the mind to the recognition of the vital fact. Ideas would be sufficient if the universe were founded upon ideas and not upon the living God; or, if man were a being of merely intellectual or contemplative powers, and not a nature endued with profound sympathies and one that can neither rest in thought nor in feeling, but in the perfection that comes through achievement.

—GEORGE A. GORDON.

I believe in God, I believe in God with all my soul, because this world is inexplicable without Him and explicable with Him; and it was Jesus Christ that showed me that this world demanded God and was inexplicable without Him.

—PHILLIPS BROOKS.

PRACTICAL IDEALISM.

I.

IDEALISM is mental salvation. Thought utterly perishes if we repudiate the ideal. It is the ideal which saves the mind from putrefaction, as the soul saves the body from putrefaction.

The unthinking world has had its frolic at the expense of the ideal; nevertheless the only saving grace that has been manifest in the thoughts of men, from the beginning of time to the present, has issued from the ideal. Pitiable, indeed, would be the condition of humankind if idealism was not regnant.

Idealism declares the primacy of spirit. It affirms the subordination of matter. It attaches itself to the unseen. It is a pronounced believer in the immanence of God. It does not declare the universe to be a blind

mechanism. It does not apotheosize matter, force, and motion. It sees no causality in things. It discerns no form nor content in the universe outside of free intelligence.

The idealist makes consciousness and its data fundamental. He builds no conclusion on the finality of sense data. His eyes, his ears, his hand, his tongue, his sense of smell, are not for him the source of authority. In his contact with the sensible world he gives to mind the place of leadership. The idealist does not deny sensuous facts; but he makes the sensuous fact depend upon the spiritual fact. The table, the chair, the house, the sea, the mountain, hunger, thirst, gravity, have a validity in the sense-world; but their validity, declares the idealist, is rooted and grounded in spirit.

The materialist issues on occasion a pronunciamento of independence, and declares the finality of the sense-world; but legitimate thought and experience effectually contradict him. The materialist laughs at the gossamer-thread theories, at the day-dreaming, at the

star-gazing of the idealist, ostensibly oblivious of the fact that the earth on which he stands is reclining in the arms of soft air, and spinning through space at a thousand miles an hour, dragging him with it—he knows not how, nor where. Materialism forgets that the locomotive, the steamship, the modern skyscraper building, are the projection in steel, in iron, in brass, in stone, of angles acute, right, reflex, straight; of circles, of quadrants, of semi-circles, of parallelograms; in fact, of the science of geometry, of mechanics, and every other sphere of pure thought. And what is true of the locomotive, of the steamship, of the modern building, is true of all material construction, whether plow-points, pyramids, mountain ranges, watery plains, spheres, or hemispheres.

The idealist reckons the world as phenomenal, not ontological reality; as appearance, not substance. Every material force he accepts inductively, not metaphysically. He trusts the world as a sense display. He does not trust it as an ultimate. “In the divine

order," says a great modern votarist of idealism, "intellect is primary, nature secondary. That which once existed in intellect as pure law has now taken body as nature. It existed already in the mind in solution; now it has been precipitated, and the bright sediment is the world."

The idealist does not respect labor or its products otherwise than as a faithful representation of the laws of being. Government he does not respect, only to the extent of its assertion of the laws of conscience. No thing, whether Church, school, reform, or home, commands his consideration save as it voices the mind of the ever-present, ever-working God. The only salvation of the world mentally is the headship of the ideal. What there is of permanent beneficence and beauty in the world of thought and achievement finds in idealism its parentage.

II.

Idealism, however, of the abstract quality is subject to drastic stricture. It has cast a

shadow of density upon the idealism that is of abiding and indispensable worth. Abstract idealism renders itself impotent through its devotion to theory instead of life. It is of the rigor and vigor type. It is words without work.

Practical idealism alone is legitimate. It is thought plus will. It does not rest in conception, but completes itself in causality.

Abstract idealism, dealing with theory rather than life, converts flesh-and-blood men and women into hypothetical creatures, and hence is of no abiding value in the solution of life's problems. The cloistered saint is a dumb significant for the suffering and sinning souls that press the highway.

Of similar non-value is the thinker who, in anchoretic solitude, expends himself, and submerges in Lethean waters his practical relatedness to his brother man. Personal aloofness is of no worth to humankind, whether in scholar, saint, or sage. Points of tangency with all men must be discovered and utilized if our life is to be a benefaction

rather than a malefaction. The democracy of culture is as essential for the common weal as political or religious democracy. The idealist who does not see that will alone gives effectiveness to thought is blind to the overtowering fact in individual and racial experience. The thinker minus causal efficiency deceives himself. His otherness is found in him who hears the good word and does it not.

The abstract idealist insists upon a disproportion between his faculties and the momentary aspects of daily life. Because of this imaginary disproportion he gives himself to the creation of vagaries which inevitably terminate in intellectual and moral ennui. The Brook Farm Community in New England during the past century was a striking illustration of abstractionism and its myopic outlook on practical life. To these Johns-a-Dreams the differentiations of social effort were unspeakable drudgeries. The hymeneal bonds between perception and articulation they did not celebrate. The epi-

thalamium of doctrine and deed they did not chant. Life for them was without an objective. They could see nothing in Boston, New York, or elsewhere, that was worthy of their hand, head, or heart. The labor of shop, of store, of farm; the competitions of the market, the threatening crises of government, the possible transformation of natural and moral crudities into the full-blown beauty of a Christian civilization, had for them no word of argument. They clamored for something, they knew not what, proportionate to their imagined powers. The opportunities and achievements of statecraft, of commerce, of art, of invention, of education, of religion, addressed them with momentary frequency, but the ceaseless detonations of their colossean conceit made impossible the hearing of any practical voice.

III.

But the Brook Farmers had, in their day, colleagues who were not nominally in their community. These colleagues were in the

schools, in the churches, in business, in the home, on the farm, and elsewhere. And from their loins has sprung a numerous progeny, who are in evidence to-day. Educationally, a few decades since, the day was when the abstractionist succeeded in making mind-culture synonymous with what Carlyle calls Do-Nothingism. The collegian was a man of leisure, not a man of work. If any effort marked his career, it was confined exclusively to a profession. He looked upon himself as the favorite of gods and demi-gods. But, happily for the social body, a better day is at hand. The educated man is now appraised on the basis of his productive capacity. If he is not a producer, the judgment of society is: If a man work not, neither shall he eat.

The prejudice against the labor of the farm, the shop, the store, the home, is in the throes of dissolution, and in this year of Christendom the trained mind is finding a field for its highest capacity in what the abstract idealist denominates menial pursuit. The abstract idealist is not yet a negligible

factor, however, in the educational world, relative to the making of mental opportunity the property of all the peoples of the earth.

The actually inferior members of the social unit have felt, and are feeling to-day, burdensomely, the absence of this opportunity. The Mongolian, the Malayan, the African, and multitudes of European peasants, have not yet received from their more fortunate brothers their inalienable mental rights. As abstractionists we palliate our delinquency on the ground that their insufferable mental obtuseness and the gigantic proportions of their brute force practically nullify our duty. This position, however, is *argumentum ad invidiam*. God made these apparently inferior peoples, men and women. We can not, without impugning the Infinite Mind, make them less.

“Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven,” is the word of truth and soberness spoken by the myriad-minded Saxon poet. If the igno-

rance of any man is mastodonic in its outline, our duty to him is not lessened, but increased. The formidableness of another's brute force need excite no fears. The philosophy of history ceaselessly affirms that the wielding of the brute force of any man or body of men is in inverse ratio to the cultivation of mind and heart. The man of mental and moral refinement possessing great muscular vigor, invariably adopts the words of Shakespeare's Isabella, "O, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant!"

The negro problem in our own country, the ghost that will not down, will find many of its repulsive and stubborn elements eliminated when, as a national body politic, we diffuse mental and ethical light. It is almost invariably the densely ignorant, sullen son of Ham that inflames the deadly passion of a community. With his limited outlook, he does not esteem the upper ranges of life nor foresee the inevitable ultimate of his crime. Mind and heart consummately cultivated are

the only stay of the social body. If they can not prevent and remedy every conceivable ill among men, the issue is hopeless. The abstract idealist gives us no help in the solution of racial problems. His dwelling-place is in the clouds. The theater of human passion and progress is to him *terram incognitam*.

IV.

The Brook Farmers have their descendants in political life. They are chronic animadverters. They see nothing of good in affairs political. They ignore their registration and suffrage duties. They are *in absentia* in ward, municipal, county, and other political gatherings. And yet they protest loud and long against governmental evils. Their political maxim is: The best or nothing. The less of two evils they look upon as the output of the pit. With Pharisaic demeanor they exclaim, "What fellowship has righteousness with unrighteousness? What com-

munion has light with darkness?" Only as their gossamer-thread doctrines find adoption are they active for the common weal.

The Church of Jesus Christ, as a body, is only recently disengaging itself from this hypocritical position. The direction of the ward, the city, the State, has for time immemorial been criminally delegated to the sons of Belial. As a resultant a burdensome political curse has rested upon the shoulders of the civilized world. But with the Church of Jesus Christ as a body in array against political infamies, becoming an offensive instead of a defensive force, practical instead of theoretical, governmental rightness is imminent.

A workable maxim that commends itself to us as a causal unit rather than an abstract idealism is: The partially good, if not the wholly good; the better rather than the good; the best rather than the better.

Idealism minus will has wrought and is working detrimentally in the sphere of religion. This abstraction is evident in the

limited interpretation which we give to the character of God and His kingdom.

The Deism which cast a shadow like the Egyptian night upon the sixteenth, seventeenth, and eighteenth centuries of European life is still existent to a lamentable degree in the thought of the Church of God. God with us, God in us, God working through us, is still a doctrine of nebulous outline. We believe the Infinite Presence and Power to be existent in the organic life of the visible Church. But we often express our doubt as to the ever-presence of the Infinite Mind and Will in the American Congress, the British Parliament, the Japanese Diet, despite the ethical quality of the enacted legislation. We make merry with the notion that in the legitimate transactions of the New York Stock Exchange, of the Philadelphia Bourse, of the Bank of England, of the Hong Kong Custom House, God is the besetting and inspiring reality.

In the playfulness of school children; in the gentle whisperings of the south wind; in

the soft embraces of the atmosphere; in the inspiration and expiration of plants and animals; in the diastole and systole of the human heart; in the metamorphosis of sun, rain, sleet, snow, dull earth, and furious storm into the perfume and beauty of the carnation pink; in the continuous emergence of savage peoples into civilized life; in fact, of every conceivable phenomenon that momentarily and diurnally presents itself to our mind's eye, we are laggards in avowing the ever-present efficiency of God our Father. His kingdom we often invest with a limitation identical with that of the first-century Jew. We make it pre-eminently traditional, ceremonial, temporal, spatial. What our fathers thought becomes for us a mental Ultima Thule. As abstract idealists we convert the kingdom of God into a thought conformity which impedes all intellectual progress and militates greatly against moral progress. The Pegasean wing we would clip, the assiduous experimenter we would eye askant, and the profound speculator we would assign

to Milton's "limbo large and broad, the paradise of fools."

We insist upon Augustine, upon Calvin, upon Wesley, upon Edwards, becoming the mouthpieces for the day that now is. In so doing we transform ourselves from free and active mental agents into senseless automata. In so doing we subscribe to the Deistic doctrine that God spoke in their day to them, but does not speak in our day to us. Such a doctrine is intolerably fatuous. What there is of universal quality in the words and deeds of Augustine, of Calvin, of Wesley, of Edwards, and other master spirits of the past, we should accept with devout thanksgiving; but that which they said and did admitting of circumscription, we should, as present-day children of the Most High, repudiate. Intellectual strait-jackets are fitting apparel for myopic thinkers, who make of God and His world a blind and purposeless mechanism, but they assuredly are not suitable for men and women who believe in the immanent, ever-working God. Love, truth, righteous-

ness, the basilar principles of the kingdom of heaven, have nothing to fear from any legitimate activity of the finite mind.

Abstract idealism is a disavowal of the present-day causal efficiency of the Infinite Spirit. The abstractionist gives to ceremony a value that is fictitious. He forgets that a whole popedom of forms may be uplifted and vivified by a single pulsation of virtue, but by nothing else. He forgets that regenerate and serviceable personality is of primal worth in the kingdom of God. The abstract idealist assigns a temporal primacy to the kingdom of righteousness on the Sabbath-day, to Good Friday, to Easter-day, to Whitsuntide, to the Passover and Pentecostal feasts, to days of fasting and prayer; but he withdraws this primacy on other days.

Spatially he is a vociferous home-mission votarist. In his army of good words he has not marshaled these: "He shall have dominion from sea to sea, and from the river unto the ends of the earth;" "Go ye into all the world, and preach the gospel to every crea-

ture;" "Ye shall be witnesses unto Me unto the uttermost part of the earth."

V.

Practical idealism is thought made effectual. It is word and work in happy and beneficial consonance. It is the indisputable demonstration of the proposition: Experience does not contravene thought, but gives to it an abiding value. Practical idealism is ethical and spiritual salvation. The Incarnation of the Son of God is the perpetual affirmation of this thesis.

Jesus gave no countenance to abstract idealism. He dwelt primarily in the realm of the spirit, but from this realm He issued continuously for the expenditure of Himself. To things material He assigned no sovereignty. He used them as servants subject to His beck and call. He did not give to things an existence in themselves, but posited their existence in and for intelligence. The finite spirit, founded in and transcended only by the Infinite Spirit, is the lawful master of

the universe, is Jesus' virtual word. The phenomenal reality of the sensuous life Jesus did not deny. He did deny its metaphysical reality. Materialism with its unutterable crassness found no lodgment in His thought. He saw the world as the perpetual forth-going of Divine causality. Free and purposive intelligence He discerned everywhere. The causal efficiency which He beheld in heaven, in earth, in sea, He denominated God.

Jesus is the greatest of the world's thinkers. He is the Teacher of teachers. The succeeding centuries have exclaimed, "Never man spake like this man;" "He speaks as one having authority, and not as the scribes." He infinitely transcends ancient and modern humanists. The educational voice of the civilized world hastens to bear this witness: "Whosoever heareth the sayings of Jesus, and doeth them, shall be likened unto a wise man who builded his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house;

and it fell not; for it was founded upon a rock." In like manner speaks the commercial voice, the governmental voice, the literary voice, the voice of religion.

Jesus was not only a thinker, but also a doer. In Him there was a correspondence of doctrine and deed which no personality of any generation can parallel. This incomparable harmony of thought and action gives to Him, without the possibility of a stricture, the appellation, Practical Idealist.

VI.

The intent of personality as expressed through the word and work of Jesus is not abstract goodness, but the realization of the normal good; not the formulation of theory, but the enrichment of all life.

The Incarnation is the graphic portrayal of the mutual inclusiveness of thought and experience, of the good will and the common weal. In this complete investment of life Jesus inaugurated a unique significance to personality. He did not insulate Himself

from men. Possessing powers of mind and heart infinitely beyond all other men of His day, He saw in all life a call for service. He entered sympathetically into the life of Galilean fishermen, of rulers of synagogues, of Roman centurions, of innocent children, of Pharisees, publicans, sinners, and every other class of Jews and Gentiles. He embraced the common. He explored the familiar. In the servile extremities of individual and social life He was conscious of the presence of the highest spiritual cause. In His Nazareth years He pursued the work of a carpenter. He made Himself at one with the obscure son of toil. In His thought He took cognizance of the lowly shepherd, of the unnoticed tiller of the soil, of the fisherman, of the culinary work of the housewife.

At the supper preceding the feast of the Passover no slave was at hand for the menial service of washing the feet of the participants. The disciples, as free men, evidently declined to assume this degraded office. In the midst of their expressed or unexpressed

declinations, Jesus arose from supper, laid aside His garments, girded Himself with a towel, poured water into a basin, and began to wash the disciples' feet and wipe them with the towel wherewith He was girded. This supreme act of condescension by God manifest in the flesh, forever and for aye makes radiant the most abject drudgery, if performed in the spirit of love. Henceforth it is not the work, but the spirit which underlies and pervades it, which gives it abiding worth.

VII.

The practical idealism of Jesus finds itself vocalized in His appreciation of man. The pessimism of the poet, "There 's no trust, no faith, no honesty in men; all perjured, all forsworn, all naught, all dissemblers," has no genetic relatedness to the spirit of the Son of God. He is the greatest believer in man that ever trod the altitudes and depressions of earth. If love, truth, and righteousness do not eventually make themselves uni-

versally potent, the failure will be in astounding contrariety to the confidence of Jesus in the human race.

The title which He appropriated to Himself, Son of Man, is His appreciation of the possibilities of the finite spirit. Himself as the efflorescence of whatsoever things are true, honest, just, pure, lovely, and of good report, He saw potentially in the voracious publican who marded his manhood for gold; in the Pharisee who made of sweet religion a rhapsody of words; in the libertine and harlot who blurred the grace and blush of modesty, called virtue hypocrite, plucked the rose from the fair forehead of an innocent love, and in lieu set a blister there. The vices of the race which have made other men thought-sick seemed to inspire in Him a credulity that almost approached a phantasm.

In the possible man Jesus had an infallible trust, despite the crassitudes of the actual man. The ceaseless enlargement, the infinite growth of our moral nature He never failed to aver. He was a believer in the supremacy

of the best, and with this conviction He dismissed all particular uncertainties and fears. To the sure revelation of individual and racial development He adjourned the solution of present-day riddles. Men of lesser faith have suffered themselves to be baffled by the enigmas of the actual. The paradox of latent belief coexisting with patent unbelief, of latent virtue coexisting with patent vice, of possible light coexisting with actual darkness, has always been the discomfiture of those who see in man a fulfillment rather than a prophecy.

A profound and pungent philosophy declares itself in the estimate which Jesus gives of the potential man. The ethical thought of Plato repeatedly depreciates the latent capacity of Demos, the common people. The Greek ethicist only saw in social evolution the efficiency of the aristocracy. In his mind's eye the subserviency of the many to the few was the only social possibility. He was painfully conscious of fixtures in the moral development of the race.

Epictetus the slave becoming an ethical inspirer of humankind; Peter the Galilean fisherman becoming the inaugurator in word of an ethical and spiritual dispensation which is mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of the good, could not by any logical legerdemain be assigned a place of power in Plato's Republic. To Plato and to every other abstract idealist the individual man is not a great hope, the moral universe in miniature. But in Jesus' thought, Jew and Gentile, bond and free, were the kingdom of love, truth, and righteousness in embryo, and, under the guidance and reinforcement of the ever-living, ever-working God, the kingdom in embryo would inevitably become love, truth, and righteousness, perfect in organization and powerful in execution.

It bodes well for the race that Jesus' appraisal of man has rooted and grounded itself in all legitimate thought and experience. The thought system that has ethical

content, and the practical life that has ethical form, do not abstract the actual man from the possible man. The Borneo head-hunter in actuality is not abstracted by legitimate thought from the Borneo Christian gentleman in possibility. The lecherous and thievish habitue of a New York Tenderloin saloon in reality is not abstracted by legitimate thought from soul-winning Jerry McAuley in possibility.

The social commonwealth finds its consistency is quickened in conscience, and pursues the path of progress through its appreciation and utilization of the thought and practice of Jesus.

VIII.

In His interpretation of God and His kingdom Jesus did not align Himself with Deistic or materialistic votaries.

Self-running nature is an idol, as Plato termed it, of the sense-den. And the impersonal persistence Force of Mr. Herbert Spen-

cer can not be classified otherwise than among philosophic aberrations. Such products of unclear thought find no vantage ground in the Incarnation. The absentee God is the invention of incomplete thought. The cosmic order is not a rival of the ever-living, ever-efficient God. It is the form in which God expresses and realizes Himself. Jesus recognized the world as God's world, and the answer to any and all queries as to why anything is, or changes, or comes to pass, must be sought, He affirmed, in essence, not in any mechanical necessity, nor in any natural antecedents, nor in any impersonal agency of any kind, but in the will and purpose of that God in whom all things live, and move, and have their being.

The conflict of science and religion, of which the latter days have had a nauseating plethora, is an illusion of sense-thinking. There is no science in the sense of ultimate reality to conflict with religion. Nature is not a self-sufficiency, but a mere tracing of the order in which the Divine causality pro-

ceeds. It is no approach to explanation, but begins and ends as description.

The words of Jesus descriptive of the Infinite Presence and Power embody a speculative and practical insight which is basic in all incontrovertible theories of being and activity: "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth;" "The Father hath life in Himself;" "The Father that dwelleth in Me, He doeth the works;" "Herein is My Father glorified, that ye bear much fruit;" "My Father worketh hitherto, and I work."

The materialistic and Deistic banishment of God from the world of thoughthood and thinghood has no reputable speculative or practical standing. And for the stigma which attaches itself to this bald naturalism and false supernaturalism, the word and work of Jesus are in a peculiar sense directly accountable. Jesus did not root the kingdom in the "they say" of any man or body of men as such. He respected the integration of God's spiritual universe. For the prophets, priests,

and believers of all ages who spoke the words of truth and soberness, and who wrought righteousness in the earth, He had only words of commendation, but he did not exhort any man to absolve or to project himself in the name of any other soul of any other day. For the man that now is, Jesus had original regard. This regard is the only possible guaranty of the perpetuation of the kingdom upon the face of the earth. If there is not an inviolable sacredness in every man, of every clime, of every age; if every man is not a possible champion of God's thought and purpose, then the perpetuity and efficiency of the kingdom is an impossible consummation.

The word of Moses as such, of Isaiah as such, of Haggai as such, is devoid of spiritual effectiveness. The word of Moses, of Isaiah, of Haggai, as the word of the omnipresent, ever-thoughtful, ever-loving God, is the universal word, and hence is iterated and reiterated in the thought and service of devoted souls in all periods and under all suns. God

calls upon no man to surrender the original endowment of his being in favor of any other man. The life of truth, of righteousness, of love, of immediate fellowship and coincidence with God, is the fundamental and essential privilege of every individual soul.

Jesus put no emphasis on ceremony, the mechanism of the kingdom. He did not dismiss it. He made it incidental. The disciples found themselves effectually rebuked when they contended as to whom of their number should be invested with the supreme dignities of office. Their spiritual obtuseness saw in officialism a primacy. Jesus saw primacy in humility of spirit, in helpful service, in the actualizing of our spiritual ideals. Personality renewed and serviceable, and that only, is His ideal. The supremacy of the time-spirit He renounced. With Him all days were sacred. The doing of our Father's will, the finishing of His work, was not in Jesus' thought a series of temporal detachments, but a living unity.

To the kingdom He assigned no spatial

limits. He saw it in intent and extent to be at one with the thought and purpose of God and with the consciousness of humankind.

From whatever angle we consider Jesus, His practical idealism is in evidence. He was not an abstractionist in theory nor in practice. He integrated Himself in every utterance and in every circumstance. Individual and racial life find their wholeness in Him. The Pauline word, "Ye are complete in Him," is one of certitude.

CHAPTER II.

PROGRESSIVENESS.

About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast.

—JOHN STUART MILL.

In order to render communion with Him possible, the Deity has stooped from His throne, and has not only, in the person of the Son, taken upon Him the veil of our human flesh, but, in the person of the Father, taken upon Him the veil of our human thoughts, and permitted us, by His own spoken authority, to conceive Him simply and clearly as a loving Father and Friend.

—JOHN RUSKIN.

Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

—TENNYSON.

PROGRESSIVENESS.

THE most casual study of the life of Jesus reveals the fact that His nature was pre-eminently progressive. In no sense was He an obstructionist. In His soul there were no fixed bounds. There was no attempt to arrest the flow of nature. He was the embodiment of perfect sanity. The shadow upon the dial-plate of the days was not obscured by His interposition, nor did His sanely conservative hand seek to turn it back.

For prophet and priest Jesus had the utmost regard, but He did not suffer them to be His mouthpiece. Moses, Isaiah, Ezekiel, David, and other worthies of Israel's pristine period, He did not accept as His final dictators in the realm of thought or service. For the past He had the utmost respect, but He saw the past as He saw the present, merely initial, and nothing more.

Above all of His contemporaries and predecessors Jesus was a diviner of tendencies. In the midst of the most degraded condition of thought and action He saw a possible upwardness. The capacity of all men to love and aspire was graphic to His mind's eye.

It is an evidence of wisdom when men can discern, through the chaos and confusion of an hour, an orderly tendency that is undeviating. It is an evidence of excessive microscopy when our conclusions are founded upon the happenings of the moment.

The vessel of stanchest beam that sails the sea describes a zigzag course between ports when the view-point is circumscribed by the immediate present. But with the eye fixed upon the mile traversed it is easy to see that the ship holds her true course, and in the appointed time will reach her destined harbor. All criticism of moral development that is marked by a visible boundary-line is of necessity pessimistic and plaintive. But when the centuries and the millenniums comprise the perspective, our conclusions are full

of good cheer for the present and abounding hopefulness for the future.

Jesus lived at a period of the world's history when the blackness of a Cimmerian night engrossed the thoughts of men. The people of His own blood were in bondage to the Gentile world. The heel of the oppressor bore heavily on their necks. They felt the weight of the rod of iron. The Jerusalem of their fathers was divested of its greatness. A pāthōs surcharged the hearts of Abraham's seed. Had an ultra-conservatism dominated the thought of Jesus, He would have filled the ears of men with jeremiads and rank iconoclasms. Infinitely blest, indeed, is humankind that out of the darkness of such a night a day-star sprung; that out of the degraded loins of a fallen people was possible the efflorescence of humankind.

I.

The generation that was made notable by the Incarnation of the Son of God was transcendently centripetal in its tendency.

Men thought of themselves first and last. The age was one of extreme individualism. The conception of greatness was to be ministered unto. The realities of life were the things of sense. To have barns filled with plenty, to be clothed in purple and fine linen, to fare sumptuously every day, was to be rich. To exercise authority over inferior peoples, to wield the scepter of political potency, to have the chief place in the synagogue, to be feted and flattered by fawning sycophants, was the ideal of power. Jesus opposed this regnant trend of thought and action. He saw finis written in letters of livid hue upon the things of time and sense. He knew that carnal-mindedness was death; that the letter killeth; that the flesh profiteth nothing. All that men of low ideals called ends He called means. What stirred the enthusiasm of the mercenary Jew, Greek, or Roman, provoked His disdain.

The rich fool was termed by the age in which Jesus lived the man of wisdom. According to the notions of the first Christian cen-

tury, the tetrarch, the *prōcūrātor*, the centurion, the emperor, were the acme of individual sovereignty. This outlook upon life, from the view-point of Jesus, was an ultra-conservatism, whose end could not be other than the reign of Chaos and Old Night. In His progressive conception of life Jesus utilized the past. But He did not suffer it for the briefest period to assert a mastery over the present. He stood for the highest initiation of the individual life; the initiative of the abiding, unitary, efficient, and synthetic self. In other speech, He stood for the life of the spirit. And the spirit refuses to be cabined, cribbed, confined, bound in by saucy doubts and fears. Its watchword is "Onward!"

The Incarnation would have had no permanent significance for the world if it had been marked in slightest measure by a perennial apotheosis of the past. It would have been the paralysis of the mental and moral activities of the race. It would have been the Ultima Thule of all progress. The wheels

of civilized life would have been blocked for all time to come.

Devout should be our thanksgiving that Jesus did not participate in any measure in the stagnant thought of His day. The secretaries of His day—the scribes, the elders, the Pharisees, the Sadducees—gave continual emphasis to the past, but depreciated the present with its manifold duties and opportunities. For them the sun was standing still in the heavens. “Our father Abraham” was a frequent phrase upon their lips, but his spirit they had lost. They builded the tombs of the prophets, and garnished the sepulchers of the righteous, but they hesitated not to fill up the sanguinary measure of their fathers who killed the prophets.

They sat in Moses’ seat, and expounded his word, but they failed to incarnate the teaching of the great lawgiver. They were outside men. They were studious in making clear the exterior of the cup and platter, but oblivious of the gross crimes of extortion and excess. And the scribes, elders, Pharisees,

Sadducees, were the ecclesiastical representatives of Israel. Priest and people were bound together, not only by consanguinity, but by a moral affinity. But not in slightest degree did Jesus participate in the sensuous conceptions of His own people. They were of the earth and spoke of the earth. He was from heaven and above all men.

Every contemplation of the character of Jesus increases our appreciation of Him as the world's moral phenomenon. Absolutely unaccounted for He is in ancestry and in environment. He is the world's miracle. In the light of the Incarnation, all miracles—the parting of the Red Sea, the falling of the manna, the swimming of the ax-head, the translation of Elijah, the Hebrew children in the fiery furnace, the multiplication of the loaves and fishes, the opening of the blind eyes, the raising of the dead—are utterly subordinate.

We are like unto incredulous children when we stand aghast at any extraordinary event in the light of Jesus, the Divine Reason

Incredulity

made flesh. He explains all apparent leaps in nature. He is the mental and moral saltation of Deific unfolding. To the conservative word which said, "All that is was made by God," Jesus added, God is leaving that, and entering this other. Moses did not say the final word for Israel's weal, neither did Joel, Ezekiel, or Isaiah. The Infinite Mind, says Jesus, is ever declaring itself. The Father heart is ever throbbing for the well-being and felicity of its children. Whatever took form in the past that did not increase the sum of human happiness in the present Jesus repudiated. He was the champion of progress, both in thought and action.

II.

What the philosophies of the pre-Christian periods failed to bring forth to the birth, Jesus brought forth. The search for the primal fact of life was not successfully prosecuted by Thales, Heraclitus, Anaximenes, Democritus, Plato, Aristotle, or any of the speculative Greeks. A radical defect

is characteristic of all purely human essays to find out God. The affirmations that water, or fire, or earth, or atoms, or ideas, or contemplation is the primal element of all life, are negational and void of content. No sane thinker to-day is willing to cease his inquiries with the postulates of the greatest of heathen philosophers.

Thought is lost in an infinite regress when we attach ourselves to any material fact or to any purely mental fact. Demóc^uritus, with his gross atoms creating stone walls, and then by a process of refinement giving to the world Homer's Iliad, did not satisfy the inquisitive minds of his fellow-men. Neither was this work accomplished by Plato in his refined idealism. This great Greek deified reason. He degraded will and emotion. He made of God a pure abstraction, utterly removed from the world which He had made, and from the suffering and aspiring children who are the offspring of His mind and heart.

The inability of the pre-Christian Greeks to interpret the Divine nature was not

isolated. The Hebrew in some measure shared the Greek point of view. David in the imprecatory Psalms did not correctly express the Infinite heart. God could not possibly be happy when the children of idolatrous Babylon were dashed against stones; neither could He hate any man with a perfect hatred. And the spirit of David was participated in by the greatest of the prophets. These men spoke out of the limitations of their own hearts when they thus spoke. God is not immoral. But many of the utterances of the prophets would make Him so. How transcendent is the utterance of Jesus relative to the primal fact of all life! He did not for a moment give primacy to water, or earth, or fire, or atoms, or reason, or contemplation as the soul of the universe. All nature, with its ramification, He saw as the method by which the Infinite mind, will, and heart are made visible, tangible, audible to the finite mind, will, and heart.

What we are pleased, in our limited speech, to call the uniformity of nature, is

but the ordinary channel for the forthputting of God's will. It is an order of procedure, nothing more. It may be suspended at any moment. As opposed to ethical and spiritual completeness it is nil. As Professor Bowne, in his "Immanence of God," expresses it, "God, as the absolute source of all finite existence, is bound by nothing but His own wisdom and goodness. What they dictate, that He does. If they call for uniformity, there is uniformity. If they call for change, there is change. God never acts against nature, because for Him there is no nature to act against. Nature conceived as a barrier to God, or as something with which God must reckon, is a pure fiction, a product of unclear thought which has lost itself in abstractions. If for us God is a personal and moral being, and if His supreme aim in human creation is a moral one, we shall have no *a priori* hostility to miracles. If we believe in a God in whom we live and move and have our being, and if we believe that we may and do enter into fellowship and communion with Him in

prayer and holy living, it will seem to us the most natural thing in the world that there should be tokens of His presence." "What in our limitation of speech we call miraculous is nothing more," says Dr. Lyman Abbott, "than the Infinite Presence and Power in unexpected actions demonstrating the existence of an intelligent Will and Power superior to that of man."

And not only did Jesus teach and embody the priority of Infinite Mind and Will, but He also taught and exemplified the priority of Infinite Love. God is present always in causal efficiency in every experience of life. While He makes the outgoings of the morning and the evening to rejoice, brings the wind out of His treasures, and girds the mountains with power, He also inclines His ear to the voice of His children, seeks them in the midst of their wanderings, loves them with an everlasting love, gives unto them His peace and joy, and preserves them unto life everlasting. He is not only the Infinite Mind and Will, He is also the Infinite Heart.

Aristotle declared that the final word of Ethics was that the world loves and longs for God, but God, as a being of pure contemplation, did not love the world.

Of far remove from the postulate of perhaps the greatest Greek thinker is the postulate of Jesus. It was the Son of God who taught men to say, Our Father, my God and your God. God, declared Jesus, is ever present working with men, making of Himself the prime factor in their abiding attainments, and their helpful Friend, Brother, and Father in their hours of direst need. Jesus' unfolding of the Divine nature has found acceptance with every system of thought that has sought for completeness, every system that makes of man something more than the evolution of a cloud-bank or the mere puppet of blind chance.

If a man is greater than the locomotive which is fashioned by his hand, and if any moral quality whatsoever inheres in the deeds of the human family, then we are able to say, with no fear of contradiction, that

Jesus has given to the world a complete body of thought, both as regards God and man, that is unapproachable in its form and content.

Plato, Aristotle, David, Moses, in the light of the Incarnation, appear notably defective in their interpretation of the ethical nature of God. They made Him a stranger to the deeps of the human heart. From their angle of vision God was mindful of the philosopher, the poet, the aristocrat, the prophet, the priest, the king, the sons and daughters of Israel; but He gave no thought to the warrior, the tradesman, the *hoi polloi*, the sons and daughters of the heathen. But Jesus protested, God so loved the world that He gave Himself in the person of His Son for its redemption.

The graphic delineation of that love is seen in the return of the prodigal son. Regardless, says Jesus, of the obloquy brought upon the paternal name by the riotous son, he is received with open arms and lavish kisses upon his return to the family roof-tree.

From the view-point of Jesus, God's nature is not primarily judicial in its attitude toward men, but fatherly. Our theology has been prone to put the emphasis on the metaphysical rather than the ethical nature of God. In so doing we have alienated ourselves from the mind that was in Christ Jesus. The Pauline word is worthy of all acceptance: love is greater than knowledge, mystery, tongues of angels, gifts of prophecy, governments, working of miracles.

Not only has Jesus' interpretation of God provoked agreement in the speculative sphere, but it has rooted and grounded itself in the popular mind. Our entire educational system is a tribute to the progressive thought of the Son of God. The philosophies of the pre-Christian ages are not the foundation-stones of modern ethical thought. But Jesus' thought, personalized in Himself, is the elect, tried, and precious corner-stone upon which the superstructure of civilized life is builded. The great European and Ameri-

can educational institutions are founded on what Jesus thought and did.

When we say Christian Education we affirm the acme of mental development. Beyond that, human thought does not reach. It is our mental zenith. All present-day civilization in its best estate is merely an approximation to the verbal and incarnate wisdom of Jesus.

And the civilization that shall issue from the matrix of the future shall be an approximation to His exceeding wisdom, but nothing more. For amid the endless identities which Jesus as the Son of Man sustains with the sons of men, exist the endless differences between Himself as the Eternal Word and humankind. He is bone of our bone, flesh of our flesh, and is touched with a feeling of our infirmities; but in the mystery of His Godhead He is inapproachable now and forever.

III.

Jesus was progressive in His interpretation of man. He declined to look upon man

as a fraction, but insisted upon his integration. Man must make himself whole, else run counter to the will of God. The sinner is he who determines to metamorphose himself into a thing; to take himself out of the category of sentient, conceiving, acting, divinely created, eternally destined creatures, and make of himself a mere machine, a flesh-and-blood automaton. Jesus protested against such a degradation of the man. The certain man whose finality of life was comprehended in well-filled barns and bodily indulgence may have had high registration in the esteem of his worldly-minded neighbors, but in Jesus' thought he was a fool.

The political potentate who wielded his scepter of power as did Herod, the Jewish governor, may have won the encomiums of his henchmen, but in Jesus' thought Herod was a fox. The image of manhood he had forfeited and sunken to the level of a shrewd, keen-eyed, treacherous beast. The Prophet of Nazareth stood for completeness of life. He did not inveigh against the most exten-

sive differentiation in the individual or community life. Indeed, He Himself gives genesis to the world's highest differentiation mentally and morally; but in the midst of this endless permutation and combination of human activity, Jesus insisted upon a wholeness of life.

No man ever gave such a varied exhibition of thought, will, and emotion as the Son of God, and yet He said of Himself relative to God, "I and My Father are one." How it is possible for a man with his ills, his needs, his weaknesses, his limited activities, to be one with God is answered by the philosophical dictum that the highest organization is based upon an impregnable unity; that differentiation in its complete sense is only possible through an unqualified integration.

Jesus in His appreciation of man was unwilling for man to develop abnormally. He esteemed symmetry in every form. If a man would make of himself a farmer, Jesus said, Be a man while sowing the seed, tilling the

soil, reaping the harvest. Do not let the soil or the seed or the harvest gain the ascendancy over the man. The mere farmer is a fool, not a man. If a man would be a mechanic or merchant, Jesus says, Be a man before all things else. Handle your tools; do not let your tools handle you. Sell your goods; do not let your goods sell you.

Be a man. As Hegel the philosopher would put it, Be a person; that is, a personality with aspirations of nature that can not be satisfied with houses, lands, machines, money. This evidently was one of the meanings of Jesus when He termed Himself the Son of Man. He was man in His completeness. He was a man of thought, and therefore in sympathy with every thinker. He was a man of manual work, and therefore in sympathy with every callous-handed son of toil. He was a man of poverty; He was subjected to indignity, to treachery, to desertion, to false accusation, to an ignominious death; but in every phase of experience He maintained the integrity of manhood. Diverse

was His activity, and diverse was His experience, but at no time did He fractionalize Himself. He made full proof of His manhood everywhere and at all times. Above all other men, He is the world's ethical and spiritual integer.

In the light of the integrated manhood of Jesus Christ we are justified in saying that the sin of the race consists, in large measure, in a distribution of moral functions. Too often is it true that a man is spiritually-minded on the Sabbath-day, but carnally-minded in the mid-week.

All of us know men who, while leaders in Church movements, do not, as lawyers, doctors, farmers, artisans, merchants, morally functionalize themselves at every opportunity in the business and political worlds. They make of themselves, not whole men, but fractional men. And the same stricture may be made practically of every man despite his identification with the Church of Jesus Christ. The Gospel instance of the rich young man coming to Jesus with the inquiry

as to how to have eternal life, strikingly illustrates the distribution of moral functions. This young man had not plucked the rose from the fair forehead of an innocent love; he had not incarnadined his hand in the ruddy life currents of his fellow-man; he had not sold and marketed his manhood for gold; he had not dallied with the good name of his friend or neighbor; he had not sullied the escutcheon of his parentage; but when brought to the crux of his desire for eternal life, "Sell what thou hast and give to the poor, and come follow Me," he declined to thus functionalize himself, and in that declination the fractional rather than the integral man was in the ascendant.

Jesus makes no demand upon any man that is not in perfect consonance with the individual's highest realization. The rich young man saw the forfeiture of his material wealth as an irreparable loss. He was indifferent to the ethical and spiritual wealth that becomes the property of every man whose diversity of thought and service has its genesis

through a mental and moral oneness with Jesus Christ. The fraction of life, his money, the young man saw and insisted upon retaining. The wholeness of life that lay in a discipleship of Jesus he refused to see. He made himself subject to shekels. Jesus demanded, Make the shekels subject to your manhood. The craftsman must not be ridden by the routine of his craft. The attorney must be greater than the statute-book; the preacher must transcend the forms of worship. In other words, the man must be in the ascendant.

The Sybarite in the indulgence of his appetites was a good stomach, but not a man. Căligula, Nero, Napoleon, were powerful hands, but they were not men. Achilles and Ajax were strong arms and muscular legs, but they were not men. In His entire ministry Jesus inveighed against monstrosities. Reflect the Divine nature; walk and work as sons and daughters of God; reproduce the thoughts of God by converting nature into art; be master of the world in which your

Father has been pleased to place you; make of your life an integrated righteousness, individually and collectively,—are the words of exhortation perennially sounded by Jesus, the Incarnate Son of the Ever-blessed God. Does it inhere in us to put any other construction on life?

IV.

As a progressive, Jesus did not rest in particulars, either as regards men or things. The fish in the net, the treasure hid in a field, the sower of seed, the leaven in the measures of meal, the pearl of great price, did not engross His thought as such. He saw them as symbols of the worth and development of the kingdom of God. The sparrows that sowed not nor reaped nor gathered into barns, the lilies that toiled not nor spun, He did not appreciate primarily as such, but as symbols of God's care and solicitude for every son and daughter of man. The world, to His mind, was a house of glass, perfectly transparent, through which He discerned

God's will, and saw the throbbings of the Infinite Heart in behalf of every child of the race. The publican proscribed by his brother Jew, and the harlot anathematized by all men, are not alien, said Jesus, to God's love and thought. The parables of Jesus are the discovery of moral proportions between the human and the Divine; between man the sinner and God the Savior.

Socrates, Plato, Aristotle, the most renowned and progressive of the Greeks, did not find any moral proportion between God and man. They did not affirm any identity between a suffering and sinful world and the Deific power that spoke that world into being. In the true sense of science, which is the discovery of analogy, of identity in the most remote elements, these great Greeks were not scientific. They were mere children crying for a light, and with no language but a cry.

But Jesus as a thinker was eminently scientific. He discovered analogy between so remote a thing as a mustard-seed and the kingdom of heaven. He discovered an identity

between Zaccheus, the chief of public plunderers, and God, who is of purer eyes than to behold evil, and can not look upon iniquity. Before the refractory facts of human experience Jesus was not confounded. He had the scientific mind. The rigid constitution of the provincial Jew, the expanding powers of the thoughtful and artistic Greek, the tremendous energy and stubborn nature of the imperial Roman, He was able to bring under the law of the kingdom of God, and thus reduce to a unity what was apparently a hopeless antagonism. What men termed classes Jesus did not admit. He did not give a pre-eminence to Jew or Samaritan, to Greek aristocrat or democrat, to Roman patrician or plebeian. For the Pharisee He did not have a standard of moral judgment separate and distinct from that which acquitted or condemned the publican. He saw men as men, and He dealt with them accordingly. And thus interpreting their nature and condition He was able to effect a unity where other thinkers and doers had failed. His point of

view was the scientific point of view. His was the angle of vision, the way of approach which animates the last fiber of all organized life, trees, flowers, birds, fishes, no less than men, women, and children. He saw the world issuing from a moral center, and with this vision He was able to give the proper value to every radius of human thought and action. He was not misled by the pretentious piety of the Pharisee, nor was He inveigled by the partisan zeal of the Herodians. The baseless rationalism of the Sadducees was understood in its every detail by His discriminating mind. As the evangelist John puts it, He needed not that any man should testify of man, for He knew what was in man. This central point of view enabled Jesus to interpret all life in universal terms. The Jew as a Jew, the Greek as a Greek, He did not consider. He waved aside every physical limitation, and saw men in their identity of interest, aspiration, volition. He was the world's first democrat, says James Russell Lowell. He welded together the most diverse

peoples, and made of His kingdom infinitely more than the kingdom of Israel. The individual man separate from his fellows is repulsive and insignificant, like the individual pigment separate from the picture; but attached to all men He takes on beauty and significance, like the pigment in the finished work of the artist.

V.

The progressiveness of Jesus is nowhere more patent than in His interpretation of man's relationship to God. He did not in His teachings give any aid or comfort to the doctrine which we term total depravity. He knew and taught that men would wander far afield if they denied themselves the guidance of the Divine Spirit. But that men, in the entirety of their thought, will, emotion, were alienated from God, He did not teach for one moment. He constantly recognized the latent moral energies of the race. In the light of Jesus' thought we may propound the query with no fear of confusion, if men and women

are not born into the world with natures capable for fellowship and co-operation with God, whence then the source of their creation?

Not for an instant do we attribute in our theology the work of creation to Satan, the prince of darkness; but if the doctrine of total depravity is a fact, then perforce we must conclude that God is not the Maker of men.

Jesus was luminous in His doctrine of man. He made of the child a type of membership in the kingdom of heaven. His words, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God;" "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven," are worthy of all acceptation. And if accepted, logical consistency demands that we repudiate the harsh and forbidding doctrine known to the fathers

of a few decades since as total depravity. No child is the child of the devil. The devil is not the creator of men. If this power was Satanic, we can not imagine Jesus saying, "Of such is the kingdom of God;" "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Our theology must quadrate with the Christ Spirit, else it must be relegated to Lethean waters. Theories are reeds, which, if a man lean upon, pierce the hand, if they do not equate with facts. "Cost what it will," says Thomas Carlyle, "it behooves all men to quit simulacra and return to substance. You can not build any enduring institution out of quackery; you can not construct an edifice, except by plummet and level, at right angles to one another."

And practical life declares that no nature responds to kindliness of spirit so much as the child nature. Hence it is that tens of millions of merry-hearted children throng the Sunday-schools of Christendom. He who took the little children into His arms, put His

hands upon them, and blessed them, has never yet failed to evoke the loving and loyal yes of the child heart. If our nature is creatively perverse, such a disposition would be unthinkable. Theological syllogisms are puerile and fatuous if contradicted by life itself.

In the parable of the Prodigal Son, rightly designated "the heart of the Gospel," "the Bible in quintessence," "the pearl of parables," Jesus makes of Himself a limner whose lines and colors transfix the mind and heart of the world. The picture is a home: father and two sons living in happiest accord. The younger son, without warrant, misdirects the executive faculty of his nature, his will, and determines to take up his abode elsewhere. The father, respecting his son as a creature, not of automatism, but of freedom, does not interpose. With his living, the wholeness of his nature, committed to his immature knowledge, the young man betakes himself into a far country, and there yields himself to a lawless manner of life.

His descent is rapid. The misuse of the

freedom which God has given to every man is invariably lamentable in its consequent. Degeneracy in nature, degradation of pursuit, desertion by friends, proscription by all men, followed in rapid succession. Isolated from his fellows, in tendance on a herd of swine, the young man bethinks himself of his father's house, where love is regnant, where wisdom utters its voice, where plenty abounds. His thought is reinforced by his will, the same faculty which was fundamental and assertive in his departure from the parental roof-tree, and he at once wends his way homeward. His home-going would have meant nothing if the spirit of his father had undergone a change. If paternal love embittered had become malevolence, the approach of the wayward boy would have been signalized by a tempestuous rejection of every penitential and plaintive overture. But, said Jesus, while the son was yet a great way off the father saw him, had compassion on him, ran and fell on his neck and kissed him. At once, without a preliminary, the repentant son

was reinstated in his father's household. This, says Jesus, is God's love toward the children of His hand and heart.

The theology of the parable is evident: Actual members of the Divine household are all men by virtue of their creation. This actual membership is never forfeited until the individual soul by voluntary action determines to pursue its own way regardless of God's will. But the surrender of actual sonship, according to the parable, does not invalidate man's potential sonship. In the midst of his degradation the young man exclaimed, "I will arise and go to my father." His return was potential sonship becoming actual. If our theology is to convince the mind and influence the hearts of men, it must be an elaboration of the mind of Jesus, having pre-eminently as its point of departure the parable of the Prodigal Son. The love of God must always be co-ordinate with His mind and will.

To recapitulate: Jesus as a diviner of tendencies, a seer of all thought and action

as initiation not finality, an appreciator of the past, a utilizer of the present, a forelooker into the future, the world's brother man, the interpreter of the Divine mind and heart, was pre-eminently progressive. He saturated the thought of His day and succeeding days with the utmost sanity. For this reason He lives more potently to-day than when He trod the heights and depressions of the hills and valleys of Palestine. And He shall live in ever-increasing ratio in the centuries that are yet unborn. And whence this limitless progress of His thought and character? We answer in the evangelic word, "In the beginning was the Divine Reason—and the Divine Reason was made flesh, and dwelt among us, and we beheld His glory."

CHAPTER III.
SYMBOLISM.

"Men of Athens, I honor and love you; but I shall obey God rather than you, and, while I have life and strength, I shall never cease from the practice and teaching of philosophy exhorting every one whom I meet after my manner, and convincing him, saying: 'O, my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all?'"

—SOCRATES.

"Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'T will soon be dark;
Up! mind thine own aim, and
God speed the mark!"

—RALPH WALDO EMERSON.

SYMBOLISM.

I.

THAT Jesus is worthy of premiership among the poets, "the hierophants of an unapprehended revelation," legitimate criticism affirms. He had the poetic instinct and insight. Prolixity was alien to His thinking. Similes, metonymies, metaphors, and synecdoches dropped from His lips in richest profusion. His thought was tropical in its luxuriance. He was a melodist whose symphonies and cadences are like the music of deep-toned bells and the roundelays of field larks. The inner sense of persons and things found in Him a voice both charming and compelling.

The symbolist is the real poet. Before him the secret of the universe lies open. He bows before the sacred mystery. He walks the earth with unshod feet. He is conscious

of all ground being holy ground. In stone, in sea, in cloud, in fire, in bird, in beast, in man, he beholds the divine idea. Appearances are not for him a finality. They are symbolic of finality.

The heavens, the earth, the sea, and all that in them is, are the realized thought of God. The prophets were symbolists, poets of superior rank. In their eye the mountains, the rivers, the shepherds, the men-of-war, the great deep, the stars, the sun, the sheep, the winds, the clouds, were representative of the Infinite Mind and Will. The symbolic quality of things spatial and temporal lifts the world of finitude into the realm of infinitude. It is the transfiguration of the finite when it vocalizes the infinite. Materialistic thought is content with the lowest terms for its vocalization. Religious thought demands the highest terms of life for its vocalization.

Mr. Emerson, in his essay on "Prudence," makes this fine discrimination: "There are all degrees of proficiency in knowledge of the world. It is sufficient to in-

dicare three. One class live to the utility of the symbol, esteeming health and wealth a final good. Another class live above this work to the beauty of the symbol, as the poet, the artist, the naturalist, the man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are the wise men. The first class have common sense; the second, taste; the third, spiritual perception."

Jesus was not willing to rest for the fraction of a moment in the utility of the symbol, nor the beauty of the symbol. It was the beauty of the thing signified which commanded His thought. Utility and taste He did not decry, but spiritual perception He magnified. Through every chink and cranny of the universe He saw the bursting forth of the splendor and goodness of God. In every crude and barbaric son of man He saw the latency of the kingdom of heaven. Bread He did not esteem as bread, nor water as water, nor seed as seed. The lily He did not esteem for its beauty, nor was He caught up in ec-

stasy because of the exceeding brilliancy of sun or star. It was the bread, the lily, the water, the seed, the sun, symbolically esteemed, which made Him eloquently persuasive in speech. It was the transcendent simplicity and energy of spiritual truth which inspired His utterance in synagogue, in highway, at festal board, and made His ministry among men invincible. The resistlessness of His thought is indicated in the evangelistic record, "All bore Him witness, and wondered at the gracious words which proceeded out of His mouth;" "Whence hath this Man this wisdom?" "Never man spake like this Man."

The final virtue of the senses Jesus repudiated. The world of mere sight, sound, touch, taste, smell, He knew to be a mere world of representation. The subaltern office of the sensual nature He was keenly cognizant of. As an existence sufficient in itself, He gave it no credence. The legitimacy of the senses He accepted only as the temporal and spatial unfolding of the incarnate soul.

Symbolism in its reality is thought formu-

lation by a mind that has penetrated into the inmost heart of things; that has detected the mystery of all life; that has discovered an abiding unity in the midst of apparent detachment.

Pythagoras and his devotees fabled of sphere harmonies. In their thinking they builded better than they knew. The atheistic dictum that the heaving sea, the unbridled winds, the perturbations of men, comprise the inner structure of nature, they renounced. The primal element of thought and thing, said this philosophic and poetic school, is harmony; the soul of the universe is musical. Only see deep enough, said they, and you see music. Worldly prudence, or the wisdom that looks to the mere utility of the symbol, devotes itself to things material, and vociferates the primacy of things as they are. Stone is stone, cloud is cloud, flesh is flesh, gold is gold, and nothing more nor less. A discerning thinker asseverates that such a prudence is a disease like the thickening of the skin until the vital organs are destroyed.

The fundamenta of life are spiritual, but the wisdom which is of the earth, earthy, recognizes only the phenomena of matter. Matter, force, and motion are its triune Deity.

The upper ranges of life, remarks Professor Goldwin Smith in his "In Quest of Light," demand interpretation no less than the lower levels of experience. The symbolist penetrates the apparent incrustation of the sensuous nature, and affirms the primacy of spirit. Love, truth, righteousness, are basilar in all life, and the sensuous manifestations of life derive their value solely through their relatedness to love, truth, and righteousness. Thus Jesus affirmed.

II.

The parabolic form which Jesus gave to His teaching is an evidence that He absorbed into His thought-sphere all the light which was anywhere radiating. No sensual good was regarded by Him as substantial that was unrelated to the soul. His appreciation of the leaven, mustard-seed, harvest-field, hid-

den treasure, bread, water, piece of silver, was based on their relatedness in thought to the experiences of life in its best estate.

The Phœnician tradesman, the Jewish usurer, the rapacious Roman, saw in the golden talent material value only. Jesus saw in the talent the symbol of individual wealth, and in the talent committed to the servant He saw the symbol of individual moral responsibility. According to Jesus, individual life multiplied is the only legitimate interpretation to individual endowment. Self-investment is the order of all being. It is the perpetuity of life. Non-investment of self issues in moral and spiritual decease. Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, if it invests itself, it brings forth much fruit. The talent and the grain of wheat Jesus metamorphosed into efficient personality. He made them live. He gave to them a vascular system. He ordered them, in the form of flesh and blood, to stand and go.

Life, according to this view-point, takes

its value or non-value from the use which we make of it. Hoarding is disallowed. The wealth of the material globe would surcease if hoarding were the fundamental order. Only through giving do we receive. Bountiful sowing has as its consequent bountiful reaping. The perennial program physically is expenditure prior to enrichment. The perpetuity of art, literature, science, government, industry, religion, would be pabulum for the fictionist if mental and moral investment came to a close. "This book," said Dante, referring to his "Divine Comedy," "has made me lean for many years." "Ah, yes," says Thomas Carlyle, "it was won, all of it, with pain and sore toil—not in sport, but in grim earnest. His book, as indeed most good books are, was written in many senses with his heart's blood."

The paradox of life is: individual investment for the common good is, in the summary of life, the highest realization of selfhood. Jesus, in His parables, emphasized always the integration of manhood. He in-

sisted on the whole being greater than the sum of its parts. The hand, the foot, the eye, are functionless only through their membership in the body. The individual is functionless, according to Jesus' word, save through His membership in the social body. Lose your life for the highest ends, and you save it; save your life for selfish ends, and you lose it, is the word of social science no less than the word of Jesus.

“ The wood and wave each other know,
Not unrelated, unaffied,
But to each thought and thing allied,
Is perfect Nature's every part,
Rooted in the mighty Heart.”

III.

The fixedness and unfixedness of character Jesus saw in the building of the houses on the rock and on the sand. In every possible condition and circumstance of life the constructive genius of men avers itself. The man of real wisdom builds not for favorable winds, for gentle dews, for placid waters, but

for the fury of Boreas, the peltings of Pluvius, the titanic antagonisms of Neptune.

The right angle to each other of the plummet and the surface of the earth can not be maintained by the house which rests on shifting sand. This maintenance is only possible on the enduring and impregnable rock.

New York City may laugh at Triton and his wreathed horn, at Æolus and his bag of winds, because of the granitic quality of Manhattan Island.

Jesus saw enduring character to be the desideratum of all endeavor and belief. All else in life, from His angle of vision, is tinsel and wrappage, simulacher, not substance. The foolish man, the man of unfixedness, builded on the sand. His end is always ruin. The man of character is not under the dominance of things visible. He esteems fact greater than fiction, performance greater than pretense, rectitude greater than religiosity. He does not tremble before the Eumenides, nor does he shrink at the fulminations of a papal bull. The menacing atti-

tudes of public opinion and the fiery objurgations of an inquisitor fail to make him quake. He unhorses poverty, contumely, and audacious assault. His rectitude is a perpetual victory, celebrated not by the blazonry of trumpet nor by the brilliancy of flambeaux, but by a singular serenity which is joy habitual.

The symbol of the house builded on the rock gives to character a centrality. The possibility of the rock being displaced or overset is nil. Rock is the final expression of the law of crystallization. It is at one with the foundations of the earth. "The strength of the hills," "the mountains girded with power," are metaphorical personifications by the Hebrew prophet. Jesus in the employment of this symbol gives to character a sense of mass. The individual stratum of the Apennines or Alleghanies does not have for us a clamant voice. It is the rocky mass, the innumerable stratifications, which command our thought. Character as mass resists successfully conventional opinions and

practices. It resists successfully principalities, powers, the wiles of the devil. Jesus in Himself wrought upon the world's thought and action as did no other because of the centrality of His character. As no other of the world's figures, He gives to us a sense of mass. The house builded on the rock is the character builded on Him who was God manifest in the flesh.

IV.

The symbolic thought of Jesus finds a vivid expression in the parable of the Sower and the Seed. This parabolic utterance is a suggestive study in moral attitudes.

In the wayside hearer, the hearer from whose mind Satan immediately stole the word, the attitude of indifference is seen. Plato was not far afield when he declared that all misdoing had its beginning in stupidity. The morally indifferent man is fundamentally stupid. He is the foolish man of whom the prophet wrote, "The fool hath said in his heart, There is no God." Plung-

ing through life like a blind beast feasting and fattening himself, he eliminates God from his thought through his persistent stupidity.

Such a hearer lacks in conviction. In him a spiritual atrophy is operative. The soul which should be keenly alert to spiritual truth is lamentably nonchalant. In the forces which make for righteousness he is a negligible quantity.

The seed sown upon the rocky soil, unable to endure the fierce beating of an Oriental sun, is a study in the superficial moral attitude. With joy this hearer received the word, but the oncoming of tribulations and persecutions offended him. He gave the word of the kingdom room, but allowed no place for root. He was a man of superficialities, not centrality. He had extent, but no intent. In his powers of resistance he is molluscan. Such lusty opponents as tribulation and persecution are too hard for him. Primrose paths of dalliance such men and women seek to tread. The disciplinary quality of life

they do not esteem. The pamperings of the Sybarite appeal to them with siren voice. Life they construe as ease rather than effort, apathy rather than action, helplessness rather than hardihood. Superficial moral character finds its genesis in the giving of undue emphasis to one faculty of our three-fold nature. Psychically we are creatures of thought, will, and emotion. To magnify or minify any one of these faculties at the expense of the other is to incur moral jeopardy.

Jesus directs our attention to the blunder made by this hearer. With joy he received the word of the kingdom. Evidently he gave the place of primacy to his emotional faculty. His relationship to God and man he based upon his sensibility. Thought and will he manifestly abjured. Had he given to them their legitimate office, tribulation and persecution would have been deprived of their offensive efficiency. Neither emotionalism, nor will capacity, nor intellectualism, in itself, avouches spiritual integrity. The integration of manhood implies thought

activity, plus will activity, plus emotional activity. Jesus always insisted upon the responsiveness of the whole man to the word of the kingdom.

The affirmation of synthetic selfhood means root for the seed as well as room, intensity of purpose as well as extent.

The seed sown upon the ground in which thorns were latent is a study in spiritual non-expansiveness, in moral abortiveness. This hearer would give root to the word of the kingdom, but not room. He is a believer in spiritual dwarfism, rather than fullness of spiritual stature. The latent thorns, said Jesus, by and by sprang up and choked the word, and it became unfruitful.

The thorns symbolize, in the thought of Jesus, worldly cares and deceitful riches. Total surrender of one's self to trade, or to art, or to government, or to invention, or to any worldly pursuit or wealth acquisition, is the sure strangulation of our higher and better nature. We can not by any legerdemain

produce character through worldly method. The world is our scene of activity. It is in itself wholly impersonal. To yield ourselves to it is to surrender personality, to give pre-eminence to thinghood, to materialize mind. Suffering ourselves to be morally choked by the cares of the world and the fraudulency of riches, we renounce the spiritual quality of life. Individual initiative, with its power of permutation and combination, we relegate to desuetude. Such a relegation is the travesty of selfhood.

The inspired word, "Thou madest man to have dominion over the works of Thy hands; Thou hast put all things under his feet," is disavowed when worldly worry and wealth choke the divine seed sown in our hearts. Personality can only come to its fullness of stature, to its divinely appointed fruitfulness, by the coincidence of extent with intent, of room with root. Japanese horticulturists busy themselves with some frequency in dwarfing plants and trees whose normal nature is one of largeness. The oak

they often convert into a woodland pygmy by denying to it room.

Against this moral abortiveness, this spiritual non-expansiveness, Jesus admonishes us in symbolic speech. The seed sown in the good ground, and multiplying itself beyond geometrical ratio, is representative of the good and honest heart in a receiving and responsive attitude. It is the finite mind clothed in humility in the presence of the Infinite Mind. It is man, the child, giving glad acceptance to the will of God, the Father. According to Jesus, this should be the true and abiding attitude of all men.

Such a mental and moral disposition makes effective God's purpose concerning our translation from darkness to light, from sin unto righteousness. The good and honest heart receiving the word of the kingdom, and bringing forth fruit with patience, is morally alert. It is profound in its acceptance of the Divine Will. It is extensive while intensive. It gives root and room to the thought of God. Thought, will, and emotion are in continual

co-operation, and soul expansiveness is cherished as an ever-present ideal. Fruitfulness is the legitimate and inevitable outcome of such a moral attitude.

V.

A study in spiritual affinity is given to us by Jesus in the simile of the leaven and the meal. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

Between the leaven and the meal there was a bond of union which derided every conceivable antagonism. Their natures were in correspondence. No genius of man could set aside their affinity for each other without totally destroying their respective natures. As long as leaven is leaven and meal is meal, their contact means unity, and this unity is synonymous with transmutation. The meal finds a higher selfhood, indeed its true selfhood, through its union with the leaven, and

the leaven enters into a completeness of life through its combination with the meal. This figure is suggestive. The kingdom of heaven, expressed in terms of incarnate love, incarnate truth, incarnate righteousness, can not do other than leaven the whole of humankind when contact is effected.

Between man in his lowest estate and the kingdom of heaven as expressed in the above terms there is a bond of union in latency which holds in disdain every thinkable opposition. The African Kaffir, the Sandwich Islander affirm this truth as really as Jonathan Edwards and Florence Nightingale.

A latent correspondence there is between all men and the kingdom of heaven. Man must be other than man, and love, truth, and righteousness other than their nature, to defeat this agreement. Brought into contact, a union ensues, and this union is synonymous with transmutation. Humanity finds its highest selfhood only when wholly leavened with the principles of the kingdom of heaven. Only then does it show that beneficence for

which "the whole creation groaneth and travaileth in pain together until now."

No man with impunity can ignore the chemical combinations of the physical world. Life and death inhere in their affinities and non-affinities. The man of sanity makes it his study by day and by night to effect a league offensive and defensive with every physical and spiritual element in God's world. It is his intent to live, move, and have his being in harmony with Infinite Wisdom. His spirit is co-operative. The leaven and the meal symbolize the co-operative spirit. A higher selfhood is the resultant of co-operation, whether in the material or moral world.

Jesus in this parable preaches the doctrine of co-working, of union for higher ends, of obedience to the fundamental principles of our Father's world. An inattentive ear to this doctrine means death to the moral and spiritual efficiency of personality. Leaven separate and apart from the meal is fit for nothing but to be cast out and trodden under foot of men. Meal separate and apart from

the leaven is savorless, and therefore of no value.

Humanity takes its value from its union with love, truth, and righteousness, the underlying principles of the kingdom of heaven. And with strict consonance with the New Testament Scriptures we may say that the kingdom of heaven finds its completed work in the transmutation of the sons of men into the sons of God.

VI.

The function and non-function of the visible Church Jesus symbolized in the parable of the net cast into the sea. "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just."

From this parable it is evident that the

function of the visible Church is to cast the net and gather of every kind; but the work of assortment, of adjudication, is not assigned to fallible men. The preaching of the gospel, the discipling of all nations, the gathering of every kind, is our work. The pronouncement of judgment as to the good and the bad, the saved or the unsaved, is not the office of the visible Church.

Romanism has made of religion a byword and a hissing by arrogating to itself this work of supererogation. Fallible man is not competent to sit in final judgment on fallible man. The function of the visible Church is work. It is not judgment.

Protestantism is slowly but surely surrendering its negative office of judge and ruler over men, and assuming the larger and positive office of servant unto men. In so doing it is reproducing the spirit of Jesus; for He came into the world, not to condemn men, but to save them; not to be ministered unto, but to minister.

Gradually we are approximating in our

practice the good word, "Whosoever will be chief among you, let him be your servant."

VII.

As a symbolist, Jesus performed a work of liberation. He opened the prison doors for the talent, the rock, the seed, the leaven, the lost sheep. From their physical incarceration He took them, and made them universal in their relatedness. As representations they became of value in the kingdom of heaven.

Henceforth no man can look upon the rugged breast of the mountain range, upon the mal-odor of the leaven, the inartistic fish-net, the infinitesimal mustard-seed, with an unpoetic or provincial eye. Jesus brought to the open the inner sense of birds, flowers, stones, seed, leaven, net, and fish. The parables of Jesus are the conversion of all life, organized and unorganized, into universal language. Newer and higher facts through His imaginative faculty issued from the various economies of life. In Jesus' thought

the soul was fundamental, and the highest function of all things else was to speak the language of the soul.

Between the wheat-fields of Palestine and the nations of the earth, between the wayside rock and ethical character, between the mustard-seed and the possibilities of the kingdom of heaven, Jesus established a subtle spiritual connection. The representations of the Divine idea of God's ruling purpose concerning men He discerned in every aspect of life. His figures of speech are of incomparably greater value for us than those of Virgil, or Goethe, or Wordsworth, or Milton, or Shakespeare, because of the inapproachable Divineness of His nature. Wielding Deific power, He made free with the most imposing and formidable phenomena of the physical universe. The law of gravity He held in abeyance when He walked upon the crystal waters of Gennesaret with the sure and firm-set tread of one walking upon the solid globe. He tossed in His hand the law of chemical combination in the multiplication of the

loaves and the fishes with the same abandon as the boy who playfully tosses his ball. The repulsions of matter He rebuked as a military chief would reprove a subordinate, when He commanded Lazarus, the brother of Mary and Martha, after four days of interment, to come forth.

In the moral universe He is the overtowering personality of the ages. The civilizations that withstand political and social shocks, that are in the vanguard of the world's progress, that emphasize equality, justice, liberty, fraternity among men, assign to Him with joyous acclaim the place of moral and spiritual headship. Beyond all peradventure, He is the Captain of all national salvation.

To outline His authority and power in individual life reduces all speech to beggary. He is the true regenerator of souls. New confidences, new affections, new enthusiasms, He communicates to men. He alone is the discoverer of the moral potentialities of the race. The individual finds his possibilities

actualized when he comes into living contact with Jesus Christ.

Jesus is the symphonist of the soul. He extracted music from the mind and heart of Zaccheus, the public plunderer; from Saul, the self-sufficient Pharisee; from Augustine, the lecher; from Wesley, the formalist,—surpassing in concord that extracted by Ole Bull from the repulsive catgut, or by Mozart from the dull metal.

Because of the worth of His personality, His words become a salient energy. The symbolisms of His thought do not at any time suggest a riotous imagination. But they rather suggest a profound philosophy, in the adoption of which is found life abundant. The idealism of Jesus is unconcealed in all of His figures, but it is an idealism which His ministry among men made exceedingly practical.

CHAPTER IV.
RELIGION.

"For still the new transcends the old
In signs and wonders manifold;
We need but open eye and ear
To see God's mysteries always here.

"Through the harsh noises of our day
A low, sweet prelude finds its way.
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear.

"Henceforth my heart shall sigh no more
For olden times and holier shore;
God's love and blessing, then and there,
Are now, and here, and everywhere."

—JOHN G. WHITTIER.

Perhaps the bitterest experience in the life of the Teacher of Galilee was the eagerness with which the crowds looked for miracles, the apathy with which they listened to truth.

—HAMILTON WRIGHT MABIE.

RELIGION.

I.

As THE interpreter of religion, Jesus did not divest nature of its divine quality, nor did He deprive the supernatural of its natural expression. He recognized continuously the presence of law in God's world, and He acknowledged always the presence of God in the working of law. Upon no occasion did He give a mechanical, self-sufficient interpretation to the universe, and at no time did He declare that haphazard and confusion wielded sovereign power. We have yet to learn this great lesson taught by the Son of God.

We insist in our thinking with periodic frequency on the reign of law minus God, and then we swing to the other extreme of thought and emphasize the Infinite Presence minus law. At one time we are what Professor

Bowne terms "bald naturalists," and at other times we are "false supernaturalists." It is of inestimable value to the world of thought that Jesus on no occasion gave sanction to this invalid thinking.

The miracle-mongers who would disregard the normal methods of Divine activity did not win Jesus to their way of viewing things. Neither did the Sadducees, the first-century materialists, who would eliminate all spirit from the universe, win Him to their point of view. Between this false supernaturalism and false naturalism He moved with perfect poise of mind and heart. It can not be gainsaid that the sign and wonder side of God's working we have unduly magnified. We declare His might in the thunder-cloud, the volcanic outburst, the tremors of the earth; but we do not rightly esteem His might in the serene shining of the sun, in the fruitage of the tree, in the beautiful and benign unfolding of a human soul.

To us the familiar laws of nature are often alien from the Divine causality. With

the perversity of the obtuse Jew we ask continually for a sign, oblivious of the never-ceasing revelation which God is making to us in the operation of all law. The wondrous potency of a blind and purposeless mechanism is our notion of the ray of light, the whispering breeze, the flying bird, the blossoming flower, the mental operations of a mature mind, and the far-reaching plans of a modern apostle. Nature we establish as a rival of God. The miraculous, the extraordinary, God accounts for. The everydayness of life is accounted for by "Nature." We see God in the prodigious mathematical or musical faculty of an untutored child. Religiously we most clearly discern Him in the emotional ebullience of a camp-meeting frequenter.

The entire Christian world is not yet a tenant in fee-simple of the sanity of the Hebrew prophet embodied in the words, "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto

night sheweth knowledge. There is no speech nor language where their voice is not heard." "Who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain; who maketh the clouds His chariot; who walketh upon the wings of the wind;" "He watereth the hills from His chambers;" "The earth is satisfied with the fruit of Thy works: He causeth the grass to grow for the cattle, and herb for the service of man, that He may bring forth food out of the earth." God as an irruptionist we know, but as the Creator whose creations never cease, we do not always concede.

The simplicity and naturalness of Jesus' life astounded the spiritual dullards of His day. Of a Jewish world-empire they dreamed. For an emancipation from the authority of Rome they entreated. For a king who should surpass in magnificence the court of Cæsar they looked with sensuous eye. For a mighty upheaval, political and economic, they were on the *qui vive*. Their notion of God was supernaturally false. They were unwilling

hi viv.

to utilize the endowment of mind and heart, and the daily opportunity for service which was theirs for the outworking of a salvation, individual and national, which could not conceivably be paralleled by any liberation brought by an earthly ruler, or by an economic prestidigitator. *A figure*

Their ideal was spurious because anarchic. And the Jewish notion of the Divine Causality is still in evidence within and without the Church of God. The passion for the spectacular, for the show of the senses, is very much alive to-day. The genuinely converted man, we say, is the man converted in the amazing fashion; the man who at a certain hour, on a certain day, of a certain month, in a certain year, passed through the purifying fires of an intense psychical experience. But the boy or girl who enters the kingdom of God through the medium of the Christian home and the Sunday-school we often stigmatize as still-born. We are open-eyed for prodigies. We are dull of eye for

2 7

the normal workings of the ever-present and ever-blessed Spirit.

The immanence of God in the earthquake, in the volcanic explosion, in the electrical discharges of the thunder-cloud, in the extraordinary musical powers of Ole Bull at ten years of age, in the instantaneous and marvelous regeneration of a soul matured in degeneracy, is not to be controverted. The statement of Dr. Lyman Abbott concerning the miracle side of the universe commands the assent of sound thinking: "What in our limitation of speech we call miraculous, is nothing more than the Infinite Presence and Power in unexpected actions demonstrating the existence of an intelligent Will and Power superior to that of man."

The contention, however fully justified in the light of the Incarnate Son of God, is that which emphasizes the Infinite Presence and Power in the everydayness of life, in the perennial operation of law. This contention never fails to inspire and renew the souls of men. But assigning a primacy to the prodi-

gious, the miraculous, the occasional, can not do other than foster incredulity. The religious life has a higher significance than the observance of times and seasons, than the seeking for signs and wonders. Thaumaturgy is not an art of exceeding value from the New Testament view-point. Lovers of wonder find the four Gospels and the Acts of the Apostles, "stale, flat, and unprofitable." What there is of miracle in these writings is lacking in spice and frantic coloring. And every endeavor which we make to interpret the New Testament in the thaumaturgic fashion converts us into spectacles for angels and for men.

Jesus repelled with vehemence the arch-lover of the anomalous in His wilderness temptation. The challenges, "If Thou be the Son of God, command that these stones be made bread;" "If Thou be the Son of God, cast Thyself down [from the pinnacle of the temple]; for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up lest Thou dash

The act
of
miracle

Thy foot against a stone," met with no acceptance from God manifest in the flesh.

Certain of the scribes and Pharisees upon one occasion said, "Master, we would see a sign from Thee." Jesus' reply was, "An evil and adulterous generation seeketh after a sign." At another time the Pharisees demanded when the kingdom of God should come, and His reply was, "The kingdom of God cometh not with observation [with extraordinary show]. Neither shall they say, Lo here, or lo there! for behold the kingdom of God is within you." It is assuredly no indication of faith, but rather non-faith, if our fundamental conception of God and His manifested power inheres in portents and departures from the normal. Jesus evidently meant this in the saying, "An evil and adulterous generation seeketh after a sign."

II.

Jesus gave to the Divine Causality operative through law the place of primacy in our religious life. Our birth into the king-

dom of God He conditioned upon faith in the living God. This faith involves not chaos, but order. It is man's obedience to every law which underlies our well-being.

These laws are as valid and as ever-assertive as the laws of gravity, cohesion, chemical affinity. And in these laws God is ever present. Man's self-sufficiency, his independence of God's laws, Jesus steadfastly denied. Self-righteousness never failed to convert Him into a diatribist.

The burning speech of Jesus recorded in chapter twenty-three of Matthew's Gospel was addressed to the prototypes of Pelagianism.

But we can not read into Jesus' antagonism of self-sufficiency the negation of law. Physically we are amenable to the laws of gravitation, crystallization, chemical combination. No man of good judgment declares his independence of these laws. In our sense-life they are indispensable coadjutors. Mentally we are amenable to the principles that underlie our experience as rational crea-

tures. The man who attempts a disregard of them we stamp with imbecility.

In like fashion are we subject to the laws that underlie our religious life. Prayer, faith, love, temperance, patience, goodness, are basic in the religious life. Their validity is beyond question. They are as firmly established in religious development as are the laws of gravity, chemical affinity, in our physical life.

But all law, whether physical, mental, or moral, is valueless only as it is of every-day expression, of normal and orderly operation. The opposition of the natural and supernatural doubtless arises in some minds from the sense in which the term natural is employed in the Pauline writings. This opposition, however, can only exist through our self-imposed limitation of the apostle's thought. Writing to the Corinthian believers, he declares, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Again he wrote, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

The wisdom of Paul in affirming that the natural man,—the man on the low level of a universe minus God, the man who is content with a purely inductive efficiency, who protests that the rain-fall and the snow-storm find their ultimate cause in the forces of cohesion and crystallization,—receives not the things of the Spirit of God, and views them only in the light of foolishness, is beyond question. Such a man finds his mental processes paralleled in the African Kaffir who holds in contempt all character and conduct as embodied in a cultivated Christian.

The apostle is also in perfect coincidence with the science of thought in declaring the efficiency of the sensuous nature prior in point of time to the spiritual nature. The helpless babe, the benighted heathen, the bestial savage, are keenly alive sensuously. They give little or no proof of the efficiency of the spiritual nature. Hence the apostolic

word, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual, are words which become sound logical doctrine.

In the larger sense, however—the sense which recognizes the natural as an order in which all law is regnant—the apostle had an abounding appreciation. To the Roman believers he wrote, “Let not sin [lawlessness] reign in your mortal [natural] body;” “Yield the members of your body as instruments of righteousness unto God.” Let the natural order of your life be the agency for the outworking of the Divine thought and purpose, is a legitimate paraphrase of the above passage.

Again, he recognized the natural order as a medium for the supernatural in the words, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” The Divineness of the natural order of life, when informed and directed by the Infinite Spirit,

is iterated and reiterated throughout the Scriptures. Indeed, it can not be too frequently affirmed that it is in the order of observable and traceable law that religion finds its highest certitude. God works through law, and not against it. What appears to us extraordinary and miraculous, is the Infinite Spirit working through laws which the finite mind can not grasp.

But the extraordinary and the miraculous are figments of the imagination unless related to the moral and spiritual development of the race. And this relatedness means the Divineness of the natural order, and the naturalness of the Divine order. Jesus made the natural order of life Divine. He made the Divine order natural. His body was to Him the temple of the Holy Ghost. His hands, His feet, His tongue, were instruments unto righteousness. His ministry of helpfulness to man was a continual presentation of His body unto God as a living sacrifice.

He dined at the table of Simon the

Pharisee, of Zaccheus the publican, and thus transfigured the social relations of men. He interested Himself in the success and failure of His fishermen disciples. In so doing He made divinely luminous the industry of the world. He took the little children into His arms, and, putting His hands upon them, blessed them. In so doing He made radiant with Divinity parenthood and childhood. He made effulgent the mustard-seed, the leaven, the hidden treasure, the wandering sheep, the piece of lost silver, the net cast into the sea, the gathered fish, through their symbolic relatedness to the kingdom of righteousness.

With His ministry among men, the living of His normal life, He saw the imperative value of love intensive and extensive toward God, of doing His Father's will rather than His own, of prayerful communion and fellowship with God.

He thus, in His own character and conduct, illustrated the coincidence of the natural with the Divine, of the supernatural with the natural.

III.

Jesus as a religionist gave chief place to the moral and spiritual values of life.

For the man of ceremony, of tradition, of pretense, of unbelief, He had no word of approbation. In His judgment, they were not eligible to citizenship in the kingdom of God. "Except your righteousness," He said, "exceed the righteousness of the scribes and Pharisees [the formalists and traditionalists], ye shall in no case enter into the kingdom of heaven." To the unbeliever He said, "He that believeth not is condemned already." To the pretender He said, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." For Him there was an ideal order of life, and this ideal was surcharged with ethical and spiritual worth. From the viewpoint of the Incarnate Son of God life has utterly no value exclusive of these values.

Doctrines of the Divine Immanence are abroad, which fail to transcend the metaphysical order of the universe. God is postu-

lated as the immediate upholder of all finite life, but the ethical and spiritual qualities of life are conspicuously absent. The Divine quality of man finds its otherness in the Divine quality of the horse, the oriole, the fly. No higher or lower purpose is admissible in the Divine Mind, according to this doctrine. Therefore all moral distinctions are canceled. "Whatever is, is best," becomes the accepted maxim. The libeler as truly executes the Infinite Will as his victim. The adversary of all goodness is as fully in league with the Divine causality as is the man of noble impulses and refined character. Such an emasculated and aimless philosophy of life found no approver in Jesus. Only that doctrine and manner of life which conforms to a moral and spiritual test met with His acceptance.

God does uphold all things by the word of His power, and in Him all things consist; but between the ideal order of life and the actual a coincidence is frequently absent. Metaphysically, the worker of iniquity has his being through Infinite Power as truly as

the worker of good. God makes His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust; but, according to the ideal order of life in which moral distinctions abound, God obligates Himself for the preservation unto eternal life of the worker of good, and for the overthrow of the worker of evil. The moral quality of the ideal order finds a perennial vindication in the enthusiastic and willing service, in the uprightness of life, in the boundless optimism, in the dauntless courage, in the conscience void of offense, in the joy, the peace of the lovers of God and man, and is likewise vindicated in the melancholy, the apathy, the burdened conscience, the decease from truth and goodness of the lover of evil.

The naturalism in which God is regnant, and the supernaturalism in which law is regnant, make no concessions whatsoever to non-ethical living, nor do they minify the twentieth part of a tithe the doctrine of retribution. Behind natural law no prodigal can find refuge, for God is in the law. Behind the

supernatural no man can find refuge for his misdoings, for all is law. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting," is the protestation of a true naturalism and a true supernaturalism. Nature and the supernatural are not antithetical to each other, but are wholly complementary.

The Hebrew prophet spoke with scientific precision in the words: "Thou hast beset me behind and before, and laid Thine hand upon me. . . . Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the

day; the darkness and the light are both alike to Thee."

The besetting God is the fundamental fact of the universe. "In Him we live, and move, and have our being."

Law minus God is philosophic and religious illiteracy. God minus law is philosophic and religious illiteracy. God working in and through all life gives to religious experience a clearly defined and serviceable content. This conception duly magnifies the Divine causality. It duly magnifies finite initiative and responsibility. It arouses the moral sluggard and the destructive profligate to a sense of their peril. It incites the believer, the doer of good, to ever-increasing service.

IV.

The Divineness of nature and the naturalness of the Divine give to all experience a content that is at once inspiring and full of comfort. It makes of God's world a world directed by Infinite Wisdom, Power, and Love. It gives to life something more than a

metaphysical meaning. From this angle of vision we are in a world in which the highest moral purpose is being accomplished. No ponderous juggernaut is crushing to nothingness the bodies and souls of men. We have nothing to fear if we are co-working with the mighty God, the Giver of all good, the Preserver of all flesh, the Father of all spirits.

The doctrine of the Divine Immanence has only blessing for the worker of righteousness. God is set for the upbuilding of all that is praiseworthy. He is set for the destruction of all that is blameworthy.

The religionist relates his life to the Infinite plan. In thought and in service he finds in God his consistency.

The line of separation drawn by the non-moral man between God and business, God and politics, God and education, God and art, God and literature, he does not essay to draw. He clearly discerns the presence of God in the laws which underlie the flower and fruitage of the earth, the teeming life of the sea, the ebb and flow of tides, the physical neces-

sities of the race, the economy of households and nations, the beauties and utilities of all temporal and spatial life. He repudiates the self-sufficiency of law. He repudiates the lawlessness of the Divine causality. The concept of life which does not appreciate the daily round of activities and interests as an offering unto God is essentially non-ethical. Jesus, in the living of His life, established no lines of cleavage between the secular and the sacred. All life was for Him the offering of sacrifice unto God, the doing of the Father's will, the upbuilding of the kingdom of righteousness. He thus gave to all thought and service a true unity. He saw in the whole of life the meaning of its parts. From his view-point commerce is not a detachment from education, nor education from government, nor government from art, nor were any of these a detachment from religion. God, in His thought, is in all things expressive of law; and law, in his thought, is God's method of manifestation.

Religion as one concern of men, among

many, is false, speculatively and practically. It is a heathenish notion which has ingrafted itself upon quasi-religious thought. The Christian business man has the gracious opportunity of making God manifest to men in the market, the bank, the shop. The Christian politician has a similar opportunity in the municipality, the State, the Nation.

The Divine quality of all natural life, and the naturalness of the Divine causality, give to every man who would accept it the office of working together with God for the universal inbringing of righteousness. Life thus informed with ethical and spiritual purpose, makes possible the bearing of our burdens with a joy that no man can take from us, with a peace that passeth all understanding, with a restfulness Divinely begotten.

Consonant with our working out our salvation with fear and trembling, God our Father works in us both to will and to do of His good pleasure. If the universe is God's method of making real His infinite wisdom and love, then only that which fur-

thers the well-being and felicity of the worker of righteousness can possibly ensue. In all temporal experience we may undergo much which brings us grief, disappointment, loss, hardship. But if our life is a commitment to God, even these will work out for us a far more exceeding and eternal worth of character. Manifestly it is not God's purpose to make the continuous experience of even a righteous man one of ease, self-indulgence, sensuous comforts. Rather it is the purpose of our Heavenly Father to accomplish in us a higher end than our finite knowledge yet has fashioned.

We fill our span of twenty, fifty, seventy, eighty years, and then a new beginning is before us. Time measurements acquaint us but fractionally with our Father's will. Our duty lies in the acceptance of the endowment which He gives us and its employment in His name. The abiding assurance which brings good cheer to the heart of him who loves God and his fellow-man intensively and extensively, is that righteousness is being ac-

complished in the working of all law, and that at God's right hand only are there pleasures for evermore. Jesus gave this assurance to His disciples in the words, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;" namely, that which is real, abiding, and blessed.

Prior, however, to its possession they were to make all things subordinate to the Father's will. Every fleshly relationship—father, mother, brother, sister, wife, children, estate—was to assume secondary rank in the execution of the Infinite purpose. But this secondary rank involved a relatedness to the kingdom of righteousness which made fatherhood, motherhood, brotherhood, sisterhood, wifeness, childhood, and every conceivable chattel, transcendently efficient and effulgent.

Righteousness is rightness, and Israel's prophet spoke the mind of God when he declared concerning the worker of rightness, "No evil shall befall thee." No time loss or grievance has in it an element of endur-

ance. Like morning clouds and early dews, they go away.

It was this faith in the reality of God's purpose pertinent to His children that gave voice to Paul's enheartening words, "We know that all things work together for good to them that love God." The conversion of apparent defeat into real and abiding conquest is a perpetual fact causally, and with great frequency circumstantially, in God's world.

David the shepherd lad suffered repeatedly at the hand of Saul, the malevolent monarch of Israel. To escape death, he fled precipitantly. But from his adversities issued the forgiving spirit, trust in God, sympathy for the oppressed, integrity of soul. This was causal conquest. Circumstantially, David, as Israel's king, reached a greater pinnacle of power than did Saul, his persecutor.

Daniel cast into the den of lions underwent a temporal forfeiture of political prestige in the Babylonian Empire through the

sanguinary counselors of King Darius. But from this ostensible overthrow issued the sublimity of his faith, his insurpassable courage, his unexcelled manliness. This was causal conquest. Circumstantially, he also conquered in that he prospered according to historic record in the reign of Darius and in the reign of Cyrus the Persian.

The Garden of Gethsemane, the hall of Caiaphas, the judgment-seat of Pilate, the hill of Calvary, registered manifest reversals of righteousness; but from these seeming repulses came forth in beauty and in beneficence the Infinite purpose. Causally, Jesus conquered through His unfeigned submission to the Father's will, in His complete renunciation of time values and fleshly supremacy, in the incomparable lovableness of His nature. Circumstantially, He shattered the weapons of His enemies through His breaking asunder the tomb of Joseph and His ascension into the heavens.

Causal conquest over all evil, regardless of its face or form, is inevitable if we are in

league with God. If our faith and service are in love and truth, the hostile fronts of vice can not withstand our progress, nor affect our peace. In circumstance we may not always see the confusion of evil-doers, nor have the experience of a complete outward vindication. Savonarola did not circumstantially look upon the mastery of good; nor did Hugh Latimer and John Ridley. Their end was the fagot and the flame. But that circumstantial triumph shall complete causal triumph in the appointed time and season is the inviolate pledge of God in law and law in God.

The crux of the argument is: Is the world of, in, and through God, or is it a self-sufficient mechanism, blind and purposeless, defying every law of thought, being, and morals? The verity of the prophetic word, "Thou hast beset me behind and before, and laid Thine hand upon me," and the apostolic word, "In Him we live, and move, and have our being," Jesus the Religionist evinced in His thought, and word, and deed.

CHAPTER V.
STRATEGY.

"The Ruler of the Universe has ordered all things with a view to the preservation and perfection of the whole, and each part has an appointed state of action and passion.

"And one of the portions of the universe is thine own, stubborn man, which, however little, has the whole in view; and you do not seem to be aware that this and every other creation is for the sake of the whole, and in order that the life of the whole may be blessed and that you are created for the sake of the whole, and not the whole for the sake of you."

—PLATO.

Christ was intended to be, in the fullest sense, a Savior, not only of the individual, but also of society, making the man new, but doing it that He might renew mankind. Within Him were the energies needed to create a perfect order, a holy society, a humanity that should articulate the Creator's ideal. The work that He came to do was to reconcile man to God, to bring alike our nature as persons and the order in which we lived and worked into harmony with the will of God.

—A. M. FAIRBAIRN.

STRATEGY.

I.

THE strategist is the man of generalship. He has outlook. The Now is not the limitation of his thought and purpose. The Here is not the boundary-line of his activity. He thinks in centuries and millenniums rather than in days and decades. His strides are across continents and hemispheres, rather than across communities and commonwealths. He appreciates particulars only in the light of the universal. The details have no appreciable worth for him exclusive of the whole.

Jesus was a strategist of the highest order. At every period of apparent defeat He proved Himself to be the victor. Chicanery, corruption, and conspiracy, begotten under the shadows dense of the midnight hour, made notorious the day in which He lived.

With strict regard for fact, it may be said that the age in which the Son of God moved among men was pre-eminently the age of "treasons, stratagems, and spoils." The motions of men's spirits were as dull as night, and their affections dark as Erebus. The unity of the social body was a fiction; the predominance of individualism was a fact. The Roman Empire, with its one hundred and twenty millions of subjects, was devoid of homogeneousness. The only safeguard of the Cæsars against political disintegration was the ubiquitous imperator, centurion, and file of soldiery. Men were coerced into obedience. The efficiency and physical courage of the Roman soldier were the substrata of Imperial Rome. The willing mind and heart, the fraternal spirit, the love of righteousness, the altruistic impulse, the reverential attitude, were in subservience to sensualism, and all mechanical essays of statute and of State to renew life found themselves frustrated, whether in Europe, Asia, or Africa. The principles that underlie the common weal

were dallied with. Men saw their own interests as paramount. An Ishmaelitish spirit was in the ascendant, and ostensibly perpetuating itself for all time to come. Not only was the knowledge of duty toward God be-dimmed, but the knowledge of duty toward man was under a cloud. The incoming into the world of a true prophet of God, a sincere ministrant at the altar of humankind, a sovereign in the realm of thought and deed, was the crying necessity of a sentient, conceiving, acting world.

An immense significance attaches itself to the apostolic word, "In the fullness of time God sent forth His Son." With correspondence to fact we may read, in the day of opportunity God sent forth His Son. The advent of Jesus among men was the finale of the Infinite Mind and Heart in behalf of humankind. It was purity incarnate, love in flesh and blood, strength putting itself forth for the renovation of a degenerate world. It was the supreme endeavor to restore man to the splendor and service of a son of God. The

greatness of such a consummation the world has not yet esteemed at its just value. In our unspeakable obtuseness we are prone, even in this braggadocio year of civilized life, to give pre-eminence to the man who bows down to wood and stone, who worships the work of his own hands, who builds the modern city, the improved railroad, and the most effective machine. Materialism, with the slime of the bottomless pit in its trail, commands too great a respect among us. It is not the function of good sense to say that the well-constructed city, the railway that awakens the sleeping energies of hill, dale, and prairie, the steamship that makes one the opposing shores of continents, nor the mechanical device that multiplies the effectiveness of the human body, are facts of no worth. Indeed, they are facts of extraordinary value, but they are at no time to be accepted as facts of fundamental value.

Jesus, in His concept of life, did not give the premiership to matter, force, or motion. He did not any time, nor in any fashion,

make of them a trinity worthy of human homage. It is the man of circumscribed vision who affirms the primacy of the senses. It is the man of limitless outlook who declares the primacy of the spirit. The military authorities ascribe to the strategist a vision that sets aside all limitary marks. He thinks in generals, not in parts. For his real efficiency he demands a world in which to move. He is, as Emerson said of Napoleon: "Put him in an island prison, and let his faculties find no men to act on, no Alps to climb, no stake to play for, and he would beat the air and appear stupid. Transport him to large countries, dense population, complex interests, and antagonist power, and you shall see that the man Napoleon, bounded by such a profile and outline, is not the virtual Napoleon."

The strategist refuses to be insulated. He is a universal figure. He is a complete man. The striking deficiency among men is their incompleteness. It is this which accounts for our stupidity and our sin. We

are prone to be content with a partial expression of our nature. The strategist, the man of outlook, of universality, of completeness, of generalship, is the true conception of man. Every man in the wholeness of his nature is a strategist. Primarily he is not what is termed in military parlance a tactician. The tactician gives emphasis to particulars, to detachments. The move of the immediate present is with him all-important. In the maneuvers and deployment of platoons and companies he is expert. In the handling of regiments and brigades he is inexpert. His ability to govern extends to district or municipality, but his capacity does not extend to commonwealth or republic. He is an authority on species, but not on genera. In the individual Church he is of value. In the universal Church he is of limited worth. The tactician is a partial man. The strategist is a whole man. As a poet-philosopher puts it, "Man is a knot of roots whose flower and fruitage is the world. All his faculties refer to natures out of him. All his faculties pre-

dict the world he is to inhabit, as the fins of the fish foreshow that water exists, or the wings of an eagle presuppose a medium like air."

In our affinities we recognize no Ultima Thule. We declare our kinship to the plant world, the mineral world, the animal world, in every mouthful of food that we digest and assimilate. We affirm our tangency with all physical creation in the application and articulation of our mental powers. The house is the builder projected in wood and stone. The locomotive engine is the machinist in brass, in iron, in steel, in copper. The pianoforte is the man of melody in reed, in ivory, in metal, in polished wood. "The book is the life-blood of a master spirit," fluent on page, in paragraph, in type. The geologist would be nonplussed in the study of earth and stone if the earth and stone were not himself in other form.

The beautiful enthusiasm that led Audubon into woodland depths for a fellowship with the birds, "the feathery denizens of the

*Farther
End of the
world.*

air," had its genesis in his kinship with the oriole, the thrush, the vireo, the che-wink, the goldfinch, the cardinal grosbeak. With the blithe songsters he was at one. They reproduced the music and æstheticism of his own nature. Agassiz would have lived in vain scientifically had there not been a unity between himself and the halibut, the pickerel, the spider, and the fly. Strangerhood in the physical world is eliminated by the mind of the scientist, else science would have no existence whatsoever.

Government itself would be as inane as the woundless air if the qualities of the strategist did not inhere in the race. The Greek, the Roman, the Slav, the Asiatic, do not in themselves represent the ideal of government. They are declarative of the individual. But humanity, the common good, is the ideal of all civilized government. It was not the begetting of a vain fantasy when Tennyson wrote of "The Parliament of man, the Federation of the world."

In the differentiated life of a republic, or

an empire, the notion of completeness, of unity, or identity, does not rest in the city, the county, the State, but in the nation. The federal sovereignty is always the prominent concept. It is this notion that has made society issue from the clan, the class, the community into the kingdom, the republic. If the mind of the strategist, the universal man, did not hold the place of primacy in the politics of the world, government as we now know it would not be. Through such a mind flow the currents of universal being. The complete man is God's vicegerent upon the earth. He is the true general.

Jesus, in announcing Himself as the Son of Man, was declaring the universality of His nature. It was His assurance to the Jew that he was greater than Abraham, Moses, David, Isaiah, Habakkuk. It was His avowal to the Hellenic peoples that He was infinitely greater than Homer, Herodotus, Pericles, Pythagoras, Plato, Socrates. It was an announcement to the Roman world that the Gracchi, Augustus Cæsar, Horace, Cicero,

paled before His effectual fire. All things and all men are the dowry and estate of Jesus, the Son of God, the Son of Man.

II.

It is this universal quality that projects the personality of Jesus across the centuries and millenniums. By the world of His day He could not be encompassed. He is the true "Ancient of Days."

The strategic character of Jesus' thought and service is graphic in the progressive unfolding of the notion of unity among men.

The diverse peoples of the earth, as a family identical in their interests despite the endless differentiae of their activities and thinking, did not suggest itself, even in its remoteness, to the great thinkers and doers of the pre-Christian periods. Heterogeneity they saw everywhere. They could not conceive of an identity asserting itself in the divergent intents of the Greek, the Roman, the Asiatic, the African. The scientific faculty of classification they did not possess.

To their mind the leaf was not declarative of the tree, the segment affirmative of the sphere, the child a prophecy of the man, the man a pronunciamiento of the race.

They did not think in universal terms. Racial prejudgments preponderated. To the seed of Abraham the seed of Aristides, of Tarquin Superbus, of Hasdrubal, were dogs. To the sons of Hellas all men, exclusive of their own proud lineage, were barbarians. In similar fashion thought the imperial Roman of other men. To use the military appellation, they were tacticians. Their conception of men and their inter-relationship was provincial. It was devoid of outlook. It was an absorption in particulars. It was a concentration of thought on detachments.

Jesus did not at any time interpret men and measures in a detached fashion. He affirmed always a simplicity underlying difference, a unity fundamental to all variety. In the language of philosophic sanity, He declared that the greatest differentiation was compatible with the most inviolate integra-

tion. In practical speech, the ramification of the British Empire, the American Republic, are finely-spun figments when dissevered from a centralized government; the human hand, foot, eye, ear, tongue, are ugly and useless separate and apart from the organized life of the body. Jesus thus regarded humanity. The Jew, the Greek, the Roman, the African, the Asiatic, have nothing of social value apart from humankind. They are as savorless salt, fit for nothing but to be cast out and trodden under foot of men.

Against all phases of egoism, of individual centripetence, Jesus protested with vehemence. He gave no aid or comfort to Simon the Pharisee, to Herod the Judean governor, to the rich young ruler, or to the illegitimate ambitions of James and John, the sons of Zebedee. He declared the world to be a brotherhood; that men should be lovers of men; that unity of spirit was the Divine order.

The tendency to apotheosize titular kingship has, through the pervasive influence of

Jesus, been relegated to Limbo. The emphasis put upon the machinery of State as sufficient for the common weal has been largely nullified through Jesus' appreciation of the man. Legislation is the body of government, not its spirit. In the light of the Incarnate Son of God, the man must be in the body, the legislator in the legislation. The body politic is to-day esteemed according to its value of personality. The small worth that attaches itself to Russia, Spain, China, Turkey, is because of their persistent degradation of the man. They fatuously interpret manhood as mechanism. They subordinate the substance to the semblance.

Jesus in His conception of government made the form subservient to the spirit. The social distinctions among men expressed in such terms as Pharisee, publican, Sadducee, sinner, aristocrat, democrat, patrician, plebeian, lords, serfs, nobles, people, were not given root nor room in the thought of Jesus. The evangelistic record that the common people heard Him gladly is indicative of His

appreciation of men as men. Nothing is greater than soul, is the dictum of Jesus. And soul is independent of class or clique.

III.

Jesus as the universal man saw the sunrise of that day when all men would be under the conquest of His spirit. And this vision was not the coinage of a diseased brain. It was sanity in its final word. Had Jesus been a mere Jew, filling no larger sphere than was filled by Moses, David, Daniel, Plato, Epictetus, Heraclitus, then His vision of universal conquest would have been as insubstantial as the air, as fleeting as the dissolving cloud.

But Jesus as the world's spiritual Emperor is beyond the pale of controversy. No historian can give an adequate interpretation to the spiritual and ethical aspirations of men for the past nineteen centuries without considering Jesus Christ as the prime factor.

His spirit has been mighty in great crises. When Charles Martel, in the eighth cen-

tury, threw into confusion the Saracenic hosts that sought to Moslemize the European Continent, the spirit of the Son of God was the real conqueror, and Charles Martel was eager to acknowledge it.

When Oliver Cromwell wrested from Charles I. civil and religious liberty for the English-speaking people on the field of Naseby and Marston Moor, it was the triumph of Jesus Christ, and Cromwell was keen to so announce to all the world.

When Wellington covered with the mantle of confusion the flower of the French army under the leadership of the mighty Napoleon, and thus saved the European world from the crushing heel of despotism, it was the masterful hand of Jesus Christ made manifest, and no man was more willing to so declare than the Iron Duke.

In the struggle of the American colonies for political freedom, He was the potent personality, and in the issue of the fratricidal strife between our own North and own South

no man of legitimate thinking can gainsay His overwhelming and gracious presence.

Jesus saw Himself as the world's conqueror while he was yet the rejected and despised of men. The cross, with its outstretched arms of shame, did not becloud His vision. Under its ominous shadow He avowed, "And I, if I be lifted up from the earth, will draw all men unto Me."

And surely the auroral flushes of a perennial day of triumph met His eye when He protested subsequent to His resurrection, "All power is given unto Me in heaven and in earth." The world has not yet with correctness computed the greatness of His strength. The great body of men see in Him only the carpenter's son, a resident of Nazareth, the brother of James, Joses, and Mary, an offspring from the loins of Abraham's seed. As a world conqueror they do not yet behold Him.

Had Jesus been a mere tactician, such words as, "Go ye therefore, and teach all nations," "Go ye into all the world, and preach

the gospel to every creature," would not have escaped His lips. He would have been content with a lesser sphere of action. And with this field of limitation He would have taken His place among men as did Charlemagne, Marcus Aurelius, Peter the Great, or Washington.

But in the Son of God the attentive mind sees the arrest and fixation of the currents of Divinity. What is transient good in us, is fixed in Him. What is a faint spiritual glimmer in us, is exceeding brightness in Him. What is prophetic of righteousness in us, is fulfillment in Him. What is of moral and spiritual promise in us, is flower and fruitage in Him. He infinitely transcends us, and by virtue of His transcendency He conquers us.

IV.

The world-wide evangelism of the Church of Jesus Christ is profoundly wise. It is not a chase of the will-o'-the-wisp. It embodies the largest statesmanship; it is the

concretion of man's highest self; it is the projection of mental and moral sanity; it is the reincarnation of our ascended Lord and Master unto the uttermost parts of the earth. To declaim against this evangelism is to repudiate the upper ranges of our nature. It is the degradation of the unitary, abiding, synthetic selfhood. It is a declination to complete manhood and womanhood. It is the metamorphosis of the man into the beast. It is the conversion of the highest possibility of our nature into a base and groveling actuality.

The kingdom of God is universal; likewise the kingdom of man. Our knowledge of numerals came from our Arabian brothers. Our knowledge of letters came from our Phœnician kinsmen. The Greek gave us our art, our philosophy, our poetry. The Roman has put us in bondage for our jurisprudence. Our hunger and thirst after rightness of living finds its incipency in the Hebrew. Indeed, the whole realm of education is indissolubly bound up with all peoples of the earth.

Our ships sail the watery expanse to bring us fruit from the tropics, furs from the arctics, conveniences, comforts, and necessities from every land and clime.

In like fashion the mind and heart must make of themselves spiritual benefactors unto the uttermost parts of the earth. The integration of our highest consciousness is a more imperative duty to our fellow-men than the integration of ourselves expressed in terms of culture and commerce.

Jesus' word to His disciples upon the eve of His ascension into the heavens was: Complete yourselves; do not be fractional in your thought, will, emotion; be an integer mentally, morally, spiritually; go ye into all the world, and preach the gospel to every creature; be a witness unto Me unto the uttermost part of the earth.

V.

The strategist is a man of method. He is not chaotic in any enterprise. He is cosmic. In his mind's eye he carries the laws which

underlie all permanency of performance. The harmony which to the inquisitive mind of Pythagoras was a fancy, is to his mind a fact. An orderly revolution he sees in earth, in star, in sun. A cosmic development he sees in plant and flower. The ethical energy of child and man he sees in embryo, and the evolution of the centuries in blessing and beauty is to his methodical mind involution expressed. Haphazard is not in his vocabulary. A commensurability between cause and effect is existent everywhere. Shakespeare's "Timon of Athens," Kant's "Critique of Pure Reason," the symphonies of Beethoven, the aspirations of Philip Melanchthon as effects, finds no common measure, in his thinking, with fiery clouds or ganglionic excitations.

Jesus in His methods was a strategist. The activity of Infinite thought and will He constantly affirmed. In His thinking, personality was primal. Hence in His work of renewing men and women in the image and likeness of God, of welding the human family

into a brotherhood, in His work of bringing the world into subjection to Himself, He made the largest possible use of finite personality. He called unto Himself men who represented in themselves powers latent and patent alike unto those possessed by all men. Confucius, Mohammed, Buddha, and other great pseudo-religionists, did not establish between themselves and their disciples that intelligence of relationship, that familiar and friendly contact, such as Jesus established between Himself and James, Thomas, John, Simon Peter, Philip, and others of the apostolic body.

Jesus appreciated personality at its possible rather than actual worth. Jesus saw in His disciples democratic predilections. They were men of the people. They were not exclusionists. Actually, they were provincial Jews. Potentially, they were universal men. Strategy, generalship, outlook, were latent in them.

The wisdom of Jesus in the call of these men has been fully attested by succeeding

generations. Under the tutelage of their Lord and Master they became cosmopolites, citizens of the world. The metamorphosis thus wrought in them changed the aspect of civilizations. Indubitably we affirm the virtues of the first and second Christian centuries to be the lengthened shadows of Peter, John, Philip, Paul; the virtues of the fourth, fifth, sixth centuries, to be the lengthened shadows of Athanasius, Chrysostom, Ambrose, Jerome; the virtues of the sixteenth, nineteenth, twentieth centuries, to be the projected personalities of Zwingli, Luther, Wesley, Knox, Phillips Brooks.

The real efficiency of the kingdom of God is not in wood and stone of cathedral and chapel, in the multiplied pages of theologic lore, nor in liturgy or sacrament, but in the personality of believers. Thus Jesus taught, and thus He exemplified.

VI.

The strategy of Jesus is fully demonstrated in His teaching. Mr. Emerson in his

“Circles” writes, “Beware when the great God lets loose a thinker upon this planet! Then all things are at stake.” Jesus was not a man of conventions. He pierced to the core of things. To the plane of semblance He brought the law of substance. He was a categorist of the highest order. His thinking was in strict parallelism with the celestial currents of being. He saw the poetic construction of the world of things, and the primary relation of mind to matter. The devotees of Phariseeism and the traditional believers of all ages have made the egregious blunder of attaching themselves to symbols, of declaring the dependence and stability of thought on the symbol. Jesus at no time attempted the fixation of these evanescent images. The sun, the stars, the fruits of the field, the sacrificial offering, the temple, frankincense, gold and myrrh, were in His thought true in transition, but false if fixed. Ceremonial righteousness, if otherwise than incidental and fugacious, from His point of view was exceedingly offensive.

Jesus attached Himself to the moral sentiment, which alone recreates the world in righteousness. As a teacher, Jesus did not concern Himself primarily with the phenomena of life. He enunciated the principles which underlie phenomena. He gave to the world no dicta concerning gravity, attraction, repulsion, crystallization, cohesion, organic and inorganic existences, but He unceasingly affirmed God the immanent and efficient causality of all phenomena. He gave to the world no treatise on ethics, political economy, sociology, but He ceaselessly affirmed righteousness as fundamental in the highest development of individual and social life. He gave form to no system of thought which would eradicate the prejudices and passions between Jew and Gentile, between sovereign and subject peoples, but He commanded that men should love their neighbor as themselves.

Can we conceive of fundamenta which mean more for the individual and society than God, righteousness, and love? The phil-

osophic interpretation of history verifies the sanity of the doctrines of Jesus. An attempt to build individual or community life on foundations other than these, is comparable to the building of a house upon the sand. Pelting rains, onrushing floods, cyclonic winds, mean disaster and death for such structures. The strategy of Jesus is fully established in the announcement of these foundation principles of thought and activity.

A mere tactician, an incomplete man would have been entrapped by the petty prejudgments and antagonisms of that day. With the rancor that swayed the emotions of the Jew toward the Samaritan, or the adverse criticisms of Cæsar's governmental policy, Jesus did not intermeddle. He gave no ex-cathedra utterance concerning the merits or demerits of the Roman system of taxation. He answered in terms universal: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In affirming righteousness and love He spoke the speech of all men under every possible condi-

tion. The policy of imperialism or republicanism is not a vital factor in the world's weal, but the question of righteousness is. The ascendancy of aristocracy or democracy is not the supreme issue, but the ascendancy of righteousness is. Whether a Jew has mingled his blood with the purple currents of Gentile life, or whether he has not, is of small moment. But whether love for his brotherman is regnant in his thought and purpose is of vast significance. The patrician is not blessed of God, neither is the plebeian accursed of God, because of their relative social positions. The all-absorbing issue is, are they workers of righteousness, are they lovers of God and man in their respective spheres?

The debates, endless as they were in tedious logomachies, between Pharisees and Sadducees, as to the reality or unreality of spirit, found in Jesus no protagonist. His word was, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

According to this word, the only reality is spirit. All else is but spirit in manifestation. The metaphysics of the ancients and the moderns that is worthy of acceptance, roots and grounds itself in the strategic word, "God is a Spirit, and they that worship Him must worship Him in spirit and truth."

Every conceivable contention between capital and labor finds solution, not in wage-scale, nor in fiery harangue, nor in comfortable housing, nor in stipulated hours of work, but in the word of Jesus, "All things whatsoever ye would that men should do to you, do ye even so to them."

Jesus sought to renew the man in his intellects, volitions, and emotions. Working thus from within outward, the social weal was assured. The man as organized truth, love, righteousness, reproduces himself in other men, and this is the only true and abiding regeneration of society. "Nature exists entirely in leasts," said Emanuel Swedenborg; and the macrocosm, said Plato, is known by the microcosm. Jesus appreciated,

as is evident in His doctrine, the worth of the individual man. His command was, Preach the gospel to every creature, seek ye first the kingdom of God. In the publican purified by a new affection He saw a redeemed humanity individualized. In the kingdoms of this world brought under subjection to Himself, He saw the regenerated outcasts of Israel, Zaccheus, Mary Magdalene, Saul of Tarsus, universalized.

Philosophy, statecraft, commerce, religion, and every other phase of legitimate thought and service, iterate and reiterate the strategy of Jesus.

CHAPTER VI.
CONSERVATISM.

"Seek ye first the kingdom of God and His righteousness."
—JESUS.

"Prove all things; hold fast that which is good."
—PAUL.

"Lo! before us gleam truth's camp-fires—
We, ourselves, must pilgrims be;
Launch our 'Mayflower' and steer boldly
Through the desperate winter sea;
Nor attempt the Future's portal
With the Past's deep-rusted key!"
—JAMES RUSSELL LOWELL.

The thing which is unjust, which is not according to God's law, will you, in a God's universe, try to conserve that? It is so old, say you? Yes, and the hotter haste ought you of all others, my conservative friends, to be in, to let it grow no older.

If but the faintest whisper in your hearts intimates to you that it is not fair, hasten, for the sake of conservatism itself, to probe it vigorously, to cast it forth at once and forever, if guilty. How will or can you preserve it, the thing that is not fair? Impossibility a thousand-fold is marked on that.

—THOS. CARLYLE.

CONSERVATISM.

I.

THE word conservatism, and its implication for many members of the social body, is invested with all the sacredness that language and custom are able to bestow. For another social class it is "rank and smells to heaven," and, adopting the speech of Hamlet, they exclaim, "Fie on it!" This variance of opinion is chargeable to our partial interpretation of the word and that which it imports.

That there is a pseudo conservatism and a sane conservatism, history and experience affirm. It is not congruous with wisdom to repudiate the sane because of the pseudo. That conservatism is legitimate in many phases of experience and thought is undeniable. That it is illegitimate in other phases is equally undeniable. The conservatism which stands opposed to all change, giving

no valid reason for its opposition, is worthy of universal repudiation. The conservatism which insists upon the preservation of what is established, giving a legitimate reason for its attitude, is worthy of all acceptance.

That the sane conservatist fills a large place in the world's thought and achievement can not be controverted. That the pseudo conservatist is a contumacious impediment in the path of the world's progress can not be controverted. Conservative view-points of the fictitious type obscure the shining of every sun. In matters religious, political, commercial, educational, their antagonism becomes chronic. Indeed, with some frequency conservatism has been confounded with unqualified contumacy. In the thought of some, conservatism and innovation are regarded as ceaseless antagonists. That this is true as regards a spurious conservatism and a spurious innovation is self-evident. But it is not true as regards a vital conservatism and a vital innovation. The conflict between the Jew and the Gentile, the Hellenic

aristocrat and democrat, the Roman patrician and plebeian, the English barons and the English yeomanry, was not a conflict between a sane conservatism and a sane innovation. It was the blind fury of lunatic conservators and lunatic innovators. Class contentions, whether in Jew, Gentile, patrician, plebeian, aristocrat, democrat, baron, yeoman, wealth, poverty, literacy, or illiteracy, is madness, and has no inherent or acquired right to stigmatize conservatism or innovation. Wise conservatism is the champion of equality, of opportunity, fraternity of relation, legitimate liberty. Likewise is a sane innovation. Therefore, these two principles, which are evermore avowing themselves in our thinking and doing, are in their best estate mutually inclusive and mutually helpful. They find their physical parallelism in the forces of centripetence and centrifugence.

II.

A pseudo conservatism is the creature of fear. It palls in resolution. The word "sug-

gestion'' is a horrid image that doth unfix its hair, and makes its seated heart knock at its ribs against the use of nature.

This conservatism pauses on the last moment. It has no salient energy. Its fingers clutch the present fact, and will not open to receive even a better fact. It rings the changes without ceasing on man's limitations. It has no iron in its blood. It looks upon all newness as deterioration. It chooses to bear upon its shoulders the mountainous load of social violence and vice, rather than incur the risk incidental to all forward steps. It builds and garnishes the tombs of the prophets, but has no attentive ear for the prophet who now is. It looks with senile delight upon the well-filled barns, but declines to part with the seed-corn. It exults in the presence of a good, but has no eye for an advancing better.

This conservatism of fear sought to perpetuate the fruitless stock of Judaism despite the presence of a virile Christianity. It quoted the traditions of the elders while the words of Him who spake as never man spake

sounded in their ears. It was insistent upon the perpetuity of the effete governments of the Holy Roman Empire, of papalized Britain, of monarchized France, despite the legitimate cries for reform.

This conservatism is the victim of woeful presentiments. It is pushed from its stool by imaginary ghosts, as was Macbeth by the ghost of Banquo. Its vision is not normal. It sees in every lusty and new-born champion of progress an age-long enemy. Its timidity forbids the spirit of inquiry. It sees in democracy only mobocracy. In the demands of capital it sees only coercion. In the demands of labor it sees only lawlessness. In the evolution of religious thought it sees only Medusa-faced error. In all newness of method it sees only useless machinery.

A fictitious conservatism is the creature of prejudice. It lacks the judicial temper. Its judgment is purely ex-parte. Such a spirit would speedily bring to a surcease the progress of the race if perpetuated. All experimentation in science, in government, in com-

merce, education; all reforms, moral and spiritual, would come to a summary and sorrowful close if a prejudicial conservatism met with widespread acceptance.

Conservatism biased has been a bane to the social unit. It is the prolific breeder of malcontent. The refusal of Tiberius Cæsar, Caligula, Nero, to consider the inalienable rights of the people precipitated the downfall of the Roman Empire. The eye of Louis XVI, blinded by a prejudicial conservatism, made his neck a tempting bit of flesh and blood for the guillotine. The American colonies, the richest possession ever held by the British Empire, were wrested from the hand of George III because of his pertinacious prejudgments.

This pseudo conservatism has stood sponsor for a numerous progeny of mis-shapen ecclesiasticisms, governments, and social systems. We should be devoutly thankful that its dominance diminishes with the diffusion of ethical and spiritual light.

III.

A false conservatism is reversionary. Its spirit finds content ecclesiastically in the Romish Church. Every movement authorized by that hierarchy declares its supreme devotion to the past. If Alexander VI and his predecessors could be re-established in the papal chair, and their diabolisms perpetrated throughout the habitable earth, the consummation would bring halcyon delight to the great body of present-day prelates of that ecclesiasticism. Their conception of the kingdom of God is priestly profit, rather than the ethical and spiritual enrichment of the race. The peoples of the globe under the dominance of the Romish Church confirm this characterization.

This fatuous conservatism finds an exemplar politically in the burnt-out governments of Spain, Austria-Hungary, Turkey, Russia, and China. It is the past which they revere. The ancients fabled of a monster who walked through the earth with reverted

eyes. He saw only what was in his rear. These governments convert that fable into a fact.

Commercially, this spurious conservatism finds a voice in China, in India, in Russia, in Persia, and other sluggish nations of the earth. Vast wealth is lodged in their soil, their waterways, their mountain ranges, in their physical energies; but they see it not. What their fathers thought and did they persist in thinking and doing. The consequent is a pauperized people. Starvation, with his keen-edged scythe, mows them level with the earth. In their distress they cry unto the progressive peoples of the globe for succor.

In Protestantism this revertive conservatism occasionally finds articulation. It discounts every expression, verbal and practical, of present-day Christian experience that differs from the verbal and practical expression of the past. It emphasizes the mechanical aspects of life instead of the spiritual. In its thinking it cancels freedom as an immanent

mental and moral principle, and therefore cancels progress. It would make of men and women automata. It allows no play to individual initiative. This conservatism cries aloud against all newness of method. It is oblivious of the world's increasing need. If its voice were authoritative, the far-flung battle-line of the Protestant Church represented in missions, in church extension, in education, in humanitarianism, in the religious press, would be non-existent.

This conservatism, in its insistence on the old methods, fails to perceive the necessity for many new methods, if the hearts of men are to be reached and transformed. The Church is not encompassing the mind of Jesus Christ when it fails to make provision for the advancing physical man, the advancing mental man, the advancing moral and religious man. The gospel of the Son of God involves completeness. A reversionary conservatism sheds no luster on itself when it does not discern this profound fact.

IV.

Pseudo conservatism is inert. It believes in negation. It makes no appeal to Heaven's invisible justice against earth's visible force. It does not with mailed hand smite the evils which threaten the weal of humankind. Of the fierce lightnings of Savonarola, John Knox, Jonathan Edwards, George Whitefield, Earl of Shaftesbury, it knows nothing. Nor does it care to know. It marvels why Jeremiah declaimed against the heaped-up iniquities of Israel, or why Wesley cried aloud and spared not the degeneracy of the English people.

That a battling reformer is from time to time a needful and inevitable phenomenon, an inert conservatism does not acknowledge. The French monarchy, in the last days of the eighteenth century, was the political incarnation of an inert conservatism. It did not see, nor did it hear, the gathering storm of an outraged commonalty. That the iniquitous accretions of centuries would ever be blasted asunder volcanically, Louis XVI and his counselors did not remotely imagine.

The accumulated doctrinal errors of a millennium cried out for destruction in the sixteenth century. Inert Rome gave no heed to the clamor. Martin Luther heard the cry. The crack of doom for the papalism that inheres in the Romish Church was sounded when Luther nailed his Theses to the door of the Church of All Saints at Wittenberg, October 31, 1517. From that day to this, hierarchy throughout the civilized world has been rapidly approaching the nadir of intelligent thought. *Geni*

English Puritanism was the protest of a living conscience against the sluggish conservatism which feared lest God's world would fall apart because a parchment more or less was torn asunder. This conservatism did not see that

“ Truth is Eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward, to reflect
The promise of the future, not the past.”

On the symbol of God, not on God Himself, is the thought of inert conservatism

fixated. Such a fixation is idolatry. Against this apathy of soul Cromwell, Pym, Hampden, and other high souls called to overleap the vulgar lot and mold the world unto the scheme of God, did battle.

V.

A sane conservatism has placed the world under bonds. It is open-minded. Whatever has found establishment among men that is worthy of continued life, it tenaciously holds. It is not eager for change for change's sake. But it is not averse to change if a better is to succeed a good, or a best succeed a better. Its windows are open to receive the brightness of recurring suns. It loves light rather than darkness. Stagnation of thought and action a sane conservatism repudiates. It is ever a learner. It is willing to sit at the feet of to-day, if to-day has a helpful lesson for the morrow. The youth is not discounted by this conservatism while age is valued, but is accepted at his present and future values.

What may be, is as truly in its thought as what is.

Jesus was an open-minded conservatist. As a Jew He did not intrench Himself behind the redoubts of Judaistic thought and achievement. He was not an exclusionist. The sin of limitation had no part nor lot in His selfhood. He welcomed each new day, and saw in it the birth of a new world. He appreciated selfhood as a great affinity. The true man takes up into himself all things. Every science, every art, every knowable thing, he converts into food for his mind and heart. Jesus, with the estimate which He placed upon man, could not be other than open-minded. The petty partialities which found vent in disingenuous souls could not find issuance from Him.

The two poles of thought, the universal and the particular, appeared always in Jesus' statement and service. He said or did nothing for private ends which was inimical to general ends. He said or did nothing for general ends which was ultimately subversive

of particular or private ends. He saw all in one; He saw one in all.

As an open mind, Jesus explored the centuple, indeed the manifold, meaning of every sensuous fact. Jewry He saw as the world of sentient, conceiving, achieving peoples. In the provincialized life of the multitude about Him He saw the latency of the kingdom of God. Among partial men He stood as the complete man. For Him the leaven, the mustard-seed, the hidden treasure, the penitent son, the found piece of silver, had an endless significance. They were to Him symbolic of truth in its beauty and beneficence. His finely organized nature penetrated into regions where all was music. His ear caught cadences which have become the songs of regenerate souls under every sun. His mind, His heart were open.

“A man is a method, a progressive arrangement; a selecting principle, gathering his like to him wherever he goes, like the loadstone among the splinters of steel,” observes Mr. Emerson in his “Spiritual Laws.”

This is the philosophy of open-mindedness. All truth, not a single or a few aspects of it, is the element in which we move. The disingenuous mind loses its balance by the exaggeration of a single topic.

John Calvin, because of his undue emphasis on theological dogma, gave his consent to the execution of Michael Servetus in 1553. This emphasis was incipient insanity. It was a holding fast to one thought; a refusal to flow with the course of nature. The love of a brother man is of greater worth in the light of the Incarnation than verbal orthodoxy. But Calvin did not so esteem it. Dr. George P. Fisher, in his "History of the Christian Church," states, "Calvin believed that such an attack upon the fundamental truths of religion as Servetus had made should be punished with death."

The Evangelist John tells us of Jesus healing an impotent man on the Sabbath-day. Ecclesiastical hatred was incurred. John describes this malevolence in the words, "Therefore the Jews persecuted Jesus, and

sought to slay Him because He had done these things on the Sabbath-day." Jesus made the Sabbath-day one of helpfulness to man. The ecclesiastics made it a day of abstraction; a period of barren negation. Jesus' conservatism was sane; the Jews' was spurious.

VI.

Legitimate conservatism esteems the solid, columnar body which gives to the tree of the wood its power of resistance and endurance. This body is the product of the years. It is a voice out of the past. But legitimate conservatism also sees in the perfected acorn the promise of other columnar bodies. Hence it is progressive. The flow of nature arrested means decease. Jesus taught that life was tendency; that all things are initial; that termini are found nowhere. Eternal life means life evermore.

This progressive conservatism is affirmed in all thought. "To make habitually a new estimate, that is elevation." All else is deg-

radation. The progressive conservative is a diviner of tendency. He is a true prophet. He sees the age that is to be. The fortunes of a thousand years flow at his feet. He discerns with awe man's symmetry with all law. He is willing to set sail on an unknown sea, having implicit confidence in the attractive and repulsive forces which compel all waters to lave all shores. Static conservatism converts nature into an inclosed system. It mechanically interprets God's world. Infinite mind and will it courteously conducts to the front or rear door of the universe, and bows out. Such a conception of things and thoughts, however, has no legitimate standing. It is the apotheosis, as Carlyle puts it, of dirt. It finds itself confused irrecoverably upon every mention of miracle, forgetful of the larger fact that nature has no meaning apart from mind and will.

It is God who girds the mountains with power, who commands the uprising and downsetting of suns; who covers the valleys with corn, the pastures with flocks; who gives

to all flesh their meat in the season; who made the sea, and in whose hand are the deep places of the earth. As Professor Bowne, in his "Immanence of God," declares: "Nature conceived as a barrier to God, or as something with which God must reckon, is a pure fiction, a product of unclear thought, which has lost itself in abstractions. God never acts against nature, because for Him there is no nature to act against. His purpose, founded in His wisdom and goodness, is alone lawgiving for His action, and all else, whatever it may be, is but the expression of that purpose." And this eminently profound and sane thinker has the thought of Jesus as his basis. "It is the Spirit that quickeneth: the flesh (nature) profiteth nothing."

Static conservatism does not so interpret life. Jesus stood as a bulwark against the materialistic thought which would invalidate the initiative of the individual, and the responsibility of society. He held in sacred regard the attributes of personality. He did

not read God or man out of the universe. Nature He saw as the forthputting of Infinite Mind and Will. Art He saw as God working in and through man for the transmutation of nature.

The premiership of personality Jesus ceaselessly affirmed. Eliminate this premiership, and paralysis of achievement inevitably follows. The conservative of dynamic quality gives to the immanent mental principles, freedom and purpose, their proper place in all articulate experience. And with a due appreciation of these mental principles progress must ensue.

According to Jesus' interpretation of life, the work of prophet, priest, philosopher, poet, warrior, keeper of flocks, tiller of the earth, father, mother, wife, husband, brother, sister, no matter by whom done, or when, can not absolve us who think and do in this year of our Lord. We, too, must believe, think, suffer, and serve. We are the children of His hand and heart; we are the sheep of His pasture. We are His vicegerents in all

the earth. The doings of Israel will not answer for the doings of the Teutons, the Slavs, the Anglo-Saxons, the Asiatics of to-day. The melodies which issued from the Psalmist's soul, the visions which filled with rapture the Prophet Isaiah, the sublime faith and heroism which characterized Daniel in Babylon, the quenchless enthusiasm of Paul, the charm and loveliness of the Evangelist John, must in some measure be reproduced in us. Newness of life is the clarion note of the gospel of the Son of God.

The God-life within us must find in our hands, our feet, our tongues, instruments unto righteousness. Through us the Divine purpose must vocalize and accomplish itself. In David's stead we must declare: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

In Moses' stead we must, in thunderous voice, pronounce in the hearing of all peoples the commandments of the Lord God. As incarnations of Simon Peter, of Paul the Apostle to the Gentiles, of Luke the Evangel-

ist, of Dorcas the worker of good works, we must establish throughout the earth the kingdom of righteousness. Our relation to God and His world must be an original relationship. Cromwell can not gird on the sword in our name for the preservation and perpetuation of civil and religious liberty. Philip Melanchthon, with his profound, pungent, and prayerful scholarship, can not in our name grapple with the present-day enemies of the faith of the gospel. Savonarola, with his sacrificial spirit and leonine courage, can not in our behalf pronounce eternal judgment against the present-day moral degeneracy. These duties are ours. And if we would escape the Divine disfavor, we must assume them. With the achievements of days ago, regardless of their beauty and their blessing, we must not rest content.

To be new men, to think new thoughts, to meet new duties now and for evermore, is the ideal of Jesus. Pseudo conservatism is baneful. Sane conservatism is the stepping-stone to better things and thoughts.

CHAPTER VII.

ETHICS.

You will get many a beautiful proverb in Seneca ; you will get many a fine ethical principle in Plato ; you will find in Stoicism some of the most exalted precepts that human ethics have ever known. But mark you one thing : You will never discover that these elevated the common life of man, affected the course of lust, made the bad good, or the impure holy.

Where they failed, Christ succeeded with splendid, glorious success ; He made out of the very outcasts men that became saints to God.

—A. M. FAIRBAIRN.

ETHICS.

I.

MUCH of the ethical contention that has greeted the ear of men has been on the assumption that life is a series of abstractions, and that men and women are hypothetical, rather than creatures of flesh and blood.

The moral life of the race did not have its genesis in the general principles of conduct, but by forming codes of concrete duties. What we owe to our parents, our children, our neighbors, our fellow-countrymen, the world, is the concrete form in which the ethical nature declares itself.

A striking analogy between the mental and moral nature is evident. Abstract speculative principles do not mark the initiation of the mental life. The child, the savage, the illiterate, know nothing of the framework of reason, the regulative ideas of the thought-

life. Their mental unfolding is through the medium of specific acts of knowing. The child is alert over the colored ball as such. He is not interested in the chemical combination which makes the ball possible; neither is he enthusiastic over the law of gravity which enables him to hold the ball in his hand. The savage is nimble in his pursuit of the game of the forest, but the sciences of zoölogy, biology, anatomy, and the classification of the beasts and birds, do not stir his embryonic mentality.

The illiterate man has his existence within the proximate range of the alphabet or Arabic numerals. The realms of speculation inhabited by Democritus and John Locke have no significance for his latent powers. But as the mind grows through specific acts of knowing, a search for principles is begun whereby the colored ball, the beasts and birds, the alphabet, the numerals, may be understood in all their relatedness. This is the significance of education. The thought principles which are utilized by the mature

mind are implicit in the child mind. The high civilization is latent in the savage mind, and the realms of speculative and scientific thought are implicit in the mind of the illiterate. The implicit becoming explicit, the latent becoming efficient, the possible emerging into the actual, is what we call mental and moral progress.

The sensational school of philosophy has sought to deduce our rational ideas and faculties from sensation and the sensibility. This thesis would make all mind a child mind. It gives distinction to the savage and the illiterate, and utterly ignores the higher forms of intelligence. It makes the lower explain the higher, the child explain the sage. It is not denied that the mind is objective in its first activities, and becomes reflective at a later date. A six-year-old lad with the thought capacities of Louis Agassiz or John Marshall would be monstrous.

But the human mind does not rest in impressions of the sensibility. It works them over into forms inherent in its own nature.

In so doing it transcends the sense fact entirely. If a prankish boy pricks me with a pin, my sensations are tactual and painful. This summarizes my sensation. But when I protest against being pricked with a pin I transcend the sense fact. I attribute to the pin an objectivity and an efficiency that causes me certain sensations and certain aspects of mind. In all this experience the abiding, thinking, self-determining, conscious ego plays the major rôle. The receptivity of the senses is an accepted fact, but their primacy is repudiated.

Sense life means nothing for us only as the mind works over all sense data into rational forms. If the contention of the sensational philosopher is valid, then the moral life is nothing more than a series of nervous excitations, a congeries of sights, sounds, tastes, smells, touches. If sensation is primary, then, as John Locke affirmed, the mind is a *tabula rasa*. It possesses no initiative. It is not conscious, it is not unitary. This thesis makes of all implicit mental and moral

principle a figment of the imagination. The man is not a personality, but a psychological mechanism. The call and the place for a free, intelligent, constitutive selfhood is pithless and pointless. Moral skepticism finds its birth and perpetuity in the school of sensational thought. No other issue is possible.

If the object is the determinant of all thought, then the moral life consists primarily of physical desires and of the lower egoistic sentiments. The elimination of moral ideals, of implicit moral tendencies, of the power of reflective thought, can have but one ultimate, namely, a baseness of desire and a vicious practice. If the puerilities of childhood, the crudities of the savage, the stupidities of the illiterate, are the sum and substance of the race, then all work of education, mentally and morally, is wholly gratuitous.

The doctrine of evolution as taught by Mr. Herbert Spencer and his ardent disciples is an attempt to reinforce the sensational philosophy. Man, affirms Mr. Spencer, is the emergence from the brute, and in his upper ranges

is nothing more than the brute condition advanced. How John Milton, Philip Melancthon, Edmund Burke, as essentially and only brutes, become anything else, or how the brute which transcended himself remained the identical brute, the Spencerian evolutionist does not tell us.

That which comes out must have been within. The actual is implicit in the potential, and the potential is explicit in the actual. The boy is the embryonic man. The refinements of civilized life are inherent in the destructive Goths and Vandals, and the scientific mind of the electrician was implicit in Thomas Edison, the rustic and unsuspecting youth.

If our mental and moral natures are nothing more than the product of the senses, the unfolding of the brute and the brute only, then the science of ethics is a verbal manipulation. If this thesis is valid, then men are automata, and nothing more. They do not initiate, they are initiated. What of mind and conscience we have are but the accom-

paniments of the movements and interactions of the material world. Spirit is subordinated to matter. As Professor Huxley, the enthusiastic champion of conscious automatism, puts it, "The extension of the province of what we call matter and causation has had as its concomitant the banishment of what we are pleased to term spirit and spontaneity from all regions of human thought." If the primacy of the senses and the brute are beyond all disputation, then the conduct of an Asiatic typhoon has just as much moral validity in it as the conduct of men and women.

But the theses of the sense philosopher, of the Spencerian evolutionist, are excursions into the realm of the hypothetical. Actual men and women, struggling civilizations, organized community and governmental life, the conscious recognition of moral ideals both in ourselves and others, without which moral responsibility is a fiction, unite in a repudiation of all thought that disregards the imma-

nent mental and moral principles which underlie all articulate and practical experience.

II.

The ethicist who thinks legitimately has a keen appreciation of the practical phase of life, but he is not unmindful of the immanent principles which make the practical life a fact. The sciences of geometry, of mechanics, of chemistry, of physics, are the cornerstones of the skyscraper, the modern city. The locomotive, the plow-point, the telephone, the steamship, have no significance apart from these sciences. Mind is fundamental. In like manner moral insight is primary in the development of individual character, in the formation and perpetuity of government, and in the diverse ramifications of social life. As a study, ethics has been variously pursued. Some have given their thought to the history of the genesis and emergence of the ethical idea. In so doing they have sought to affirm its validity. But it is not strikingly wise to attach a thought

value to chemistry because of its emergence from alchemy, nor to affix a logical validity to the British Empire because of its beginning in the barbarisms of the Jutes and Angles.

Chemistry and empires have their value independent of superstition and primeval savagery. The worth and validity of moral ideas can not be determined by their geneses and emergences. The psychological study of the faculties concerned in the production of moral ideas—namely, conscience, will, reason, sensibility—has engaged the thought of some moralists. But such study is of the negative character, and usually serves as an apologist for moral skepticism or vice. The ethical study that has a theoretical and practical value is the study of moral ideas, their postulates, implications, and application.

It is not affirmed for one moment that all difficulties vanish when the relation of the individual man to the ideal of conduct and the ways and means of bringing men into harmony with the ideal are clearly stated.

The obstacles in human nature to the realization of the moral ideal are oftentimes apparently insuperable. Despite the unfolding of the highest ideals of character and conduct, men are practically indifferent to them. This difficulty and indifferentism invariably lead to a consideration of moral and spiritual dynamics. And this consideration involves primarily the doctrine and life of the Christian religion. Of this we shall speak later.

The indeterminateness of the moral problem confronts every thinker. Ipsedixitism can not solve the individual puzzles, nor cut the knot of social complication. In ethical affirmation a wide divergence is seen between Aristippus and Plato, between Epicūrus and James Martineau. Human nature is endlessly differentiated in its activities and manifold in its sources. But every moral life has two general aims: individual worth and peace, a social happiness and fortune. The former aim has its dependence upon the attitude of our will toward our ideal of life and action. A hopeless pandemonium asserts

itself in every man who does not enthusiastically will the highest possible worth and the profoundest peace as his inner possessions.

The second aim depends for its consummation upon our individual compliance with laws psychological, political, social, ethical, and physical. All the prowess of thought, will, and emotion are called into requisition if these two general aims of life are to find even a partial realization. No ethical system is complete which does not evoke the capacity of the whole man, and which does not invite every man into every sphere of thought and activity.

Systems of prudence which look to external fortune and happiness, and disregard moral insight, and systems of abstraction which seek for inner worth and peace and ignore external fortune and happiness, are incomplete views of life, and fail to effect even a remote solution of the ethical problem.

The complete man individually, the complete man socially, is the only ethical aim

which elicits our cordial acceptance, because it is the only ethical aim which comprehends life.

III.

Ethical philosophy finds its range in two grand divisions. One division seeks to found the notion of duty in some form of acquirable good. The other seeks to make duty an absolute, self-sufficing imperative. This second division affirms that if duty is deduced from anything, it must be from the nature of the moral subject, and not from any evolution of external ends.

To us it is self-evident that these two great divisions mutually imply each other, if the full moral consciousness of mankind is anything more than a verbal abstraction. Much of profound and luminous truth is found in each of these ethical divisions, but it is truth of the semi order. The ethical thought which gives primacy to the notion of duty in external good is designated in modern speech as the doctrine of utility. It is the

legitimate offspring of Hedonism and Epicureanism.

The division which makes duty an absolute, self-sufficing imperative, modern thought designates the doctrine of the intuitions. It is traceable to the refined abstractions of Socrates and the Platonic school.

The doctrine of utility or goods ethics decries action for form's sake. And this decrial gives to the doctrine a far-reaching value. All action which ends in itself and leaves things where they were before is irrational and inane. No one of us can ignore the postulate that moral action must be rational action, and rational action must have an end beyond itself. And to be rationally obligatory, every end must be a good of some sort. No man for the sake of activity is warranted in doing mischief; neither is his activity rational and moral if it is an indifferent activity. Hence, we repeat, the ground of obligation to action perforce lies in some good to which the action is directed. The

evolution of family, community, national and international life, has come to its present good fortune through the rational and moral seeking of the good.

Our adaptation to the world about us makes imperative the rejection of the notion that external goods and fortune have no part in our lives. Utility is, beyond peradventure, a great fact in the living of a normal life. If ethics are to be rationalized we can not rest in a mere law. We must have an open eye for ends. The constitution of human nature makes certain goods possible and desirable, and laws are Divinely ordained by the observance of which these goods may be possessed. If duty has anything of practical worth in it, then it is patent that our duty lies within the range of these goods and laws. Even though the goods may not be reached by us, nevertheless ethics demands that we put ourselves in co-operation with all law which underlies a practical good. The man of hereditary physical weakness is not moral if he does not studiously regard the laws

which underlie health. He may never become a vigorous man, nevertheless he is obligated to live in co-operation with all hygienic law. The muddy-mettled mechanic may never become a master workman, yet he is obligated to exert every energy of body and mind in co-operation with all law which underlies the highest mechanical proficiency.

The commonwealths of these United States are obligated to enact and enforce every law which has for its end the well-being of their respective citizenship, even though a moral millennium is not ushered in with the rising of each sun. Morals and reason demand that we have as an end in life a normal good. This good may be, from our present outlook, what Mr. Emerson in his essay on "Circles" terms the "Flying Perfect," but our morality is conditioned on the pursuit of it.

IV.

The doctrine of the good has not always cherished ideals that were inspirational in their nature. Indeed, such unsavory philo-

sophic companionship has characterized it in modern times, and such low conceptions of the good soiled its escutcheon in ancient times, that its character is greatly discounted by all impartial judgment. If a tree is known by its fruit, then the utility doctrine is, theoretically and practically, "a goodly apple with a rotten heart."

Philosophic history introduces us to the champions of the good in the person of Aristippus of Cyrene, who declared that the intense pleasures of the body were the primary good; but since it is wisdom to avoid pain as well as win pleasure, the life of purely sensuous enjoyment needs to be moderated and checked in some degree in favor of the less intense but safer mental joys. The prestige here given by Aristippus to the mind is conditioned on prudential grounds, and nothing more. It is the penalty attached to physical indulgence which persuades one to give any value to the joys of mind. Aristippus in this postulate gives to the doctrine of Hedonism its most consistent and forcible

expression. And Hedonism historically is individualism without admixture. No obligation to society or State is recognized. The pleasure to be sought is the pleasure of the individual man.

Society hedonistically is a segregation; a bundle of individual units.

Theodorus, an ardent Hedonist, protested that it was "not reasonable for a wise man to hazard himself for his country and endanger wisdom for a set of fools."

Directly or indirectly, Cynicism, Stoicism, and Epicureanism issued from Hedonistic loins.

Antisthenes the Cynic declared that the only rational and virtuous life is the life of fewest wants.

And this fewness of wants, in the Cynic's mind, involved the severance of all ties that related a man to the remainder of the world. Every national and civic bond is broken on the mistaken ground that the State and community must be repudiated if a man would be a cosmopolitan, a world-citizen.

Diogenes, wandering through the Greek provinces with no other shelter than a tub, and holding in contempt all the refinements of civilization, is a typical world-citizen from the Cynic's standpoint. The Greek Sophist interpreted life ethically as the ascendancy of private and personal interests. The Stoic philosophy produced a type of robust souls superior in many respects to anything in the way of ethical character in the ancient world. The flaw, however, in the philosophy of Zeno, the founder of Stoicism, was his denial of the legitimacy of the emotions. Aristotle imbibed so completely the ethics of Zeno that he declared, "The emotions are not something to be simply regulated and held in check by reason; they must be destroyed utterly; as a disease, emotion is not to be tolerated for a moment."

An inhumanity stamped the Stoical notion of life. "At its best," remarks Professor Arthur Kenyon Rogers, "Stoicism was a respect for one's self and one's own integrity. At its worst, it was a Pharisaic pride in one's

individual achievements and a contemptuous disregard for the mentally and morally infirm. Its self-centeredness, its apathy toward all pain or pleasure, rendered it useless as a regenerator of society."

Epicurus found in pleasure the one obvious and undeniable good. And in his thought, pleasure had as its definite content bodily enjoyment. "No conception," says Epicurus, "of the good is possible apart from physical pleasure." Metrodorus, a follower of Epicurus, had the temerity to say that everything good had reference to the stomach.

These variant views of the good, of the pleasurable life, of ethical character and conduct, are the early forerunners of the modern doctrine of utility. It is apparent that the normal good was not comprehended by the Hedonist, the Sophist, the Cynic, the Stoic, or the Epicurean.

And neither is life in the sense of completeness interpreted by the modern utilitarian. The unchastened egoism of Aristippus

and Epicurus finds itself propagated in the ethical thought of Jeremy Bentham, John Stuart Mill, and Herbert Spencer. Bentham declared with gusto: "I have accepted as my guide the principle of interest, and I will follow it wherever it may lead me. When the moralist speaks of duty, every one thinks of his own interest. Virtue is a skillful economist who serves his own interests."

Mr. Spencer, in his "Data of Ethics," declares substantially the premiership of individual pleasure.

John Stuart Mill in his ethical thought found an ultimate in the subordination of physical happiness to the refinements of the mind. The utility doctrine never fails, even when most luminously stated, to reveal the Hedonistic rock out of which it is hewn and the Epicurean hole whence it was digged. From its loins have sprung no virile reforms. The Hedonist, the Epicurean, the Utilitarian, are almost invariably ethical molluscans. They have not stood, and do not stand, upon their feet and challenge the corruptions of

the social body. They have been willing for the world to jog along at any pace which it chose. The beneficent work of municipal and national reform, of public education, of spiritual enlightenment it has not accelerated.

The reason is palpable: As a doctrine it has assiduously disregarded the self-conscious, reflective, self-determining nature of the individual. It has emphasized unceasingly the primacy of sensuous experience, the association of ideas gathered from the experience of the race, the parallelism of mind and matter, the spiritual life admitting of explanation in terms of the physical categories. The phenomena of chemical affinity, of gravity, of conserved energy, of all quantitative sciences, it accepts as fundamental phenomena. The phenomena of personality and the multifarious interrelationship of personality with the visible and invisible worlds, are ignored by the egoistic and utility propagandists. Based on this logical and epistemological falsism, the construction of a complete ethical system is beyond the possible.

V.

The notion of duty separate and distinct from all outer good and fortune has had its champions from the beginning of ethical statement to the present.

Socrates may be considered the founder of this school of thought, the intuitional school. He esteemed duty as basal. The fundamental nature of moral insight he emphasized. But a clearly defined content in his notion of the true end of life was lacking. Virtue or duty, he affirmed, is the highest good, and virtue or duty is intimately bound up with the possession of knowledge or insight. But what virtue or insight is good for, he does not tell us. His reasoning, remarks Professor Arthur Kenyon Rogers, was circular. He reached no ultimate. This oversight is largely characteristic of the duty ethicists.

Every essay to make of good-will an end in itself, to affirm formal rightness as all-sufficient, has ultimated in ethical perversion. It is imperative that we look beyond form to

content if we would prevent the degeneration of ethics into a perfectly barren doctrine of good intentions. The abstract good-will is an empty figment. Beyond peradventure the good-will is the center of the moral life, but the good-will must concrete itself. Indeed, the good-will willing nothing good is a verbal manipulation. The contradiction is palpable. As Professor B. P. Bowne, in his "Principles of Ethics," puts it, "Duty ethics and goods ethics must be combined before we reach any complete moral system. Duty ethics taken alone is an unlawful abstraction resulting from considering the good-will apart from its conditions and objects; and the goods ethics taken alone is an equally unlawful abstraction resulting from considering conduct apart from the living subject. The good-will must aim at well-being, and well-being is realized in and through the good-will." Every expression of one's nature must have the moral form, and the moral form must realize itself in normal goods.

Duty absolutely conceived has proven its

inutility in the work-a-day world. A professor of deserved renown in one of our great universities, when urged to assume a definite position in a political situation that was not wholly ideal, replied with some heat, "No man can make me choose between two evils." His notion of duty was categorical. The relativity of practical life he overlooked. Men and women, as creatures of strength and weakness, wisdom and ignorance, virtues and vices, he ignored. His world was a fictitious one. The best may not be always realizable, but the better of every situation is the stepping-stone to the best. And to be moral a man must concrete his notion of duty in every situation of life. We can not escape action because a situation is not wholly ideal.

A casual survey of practical life stamps with disapproval the man who is content with formal rightness, who blindly adheres to duty absolutely conceived. Rev. Dr. J. M. Buckley, editor of the *New York Christian Advocate*, tells that upon one occasion he determined to refrain from casting his ballot

because of the delinquencies in character of the candidates presented. On the day of the election he made ready to leave his home for an outing. Prior to his departure a lady friend asked him if he had voted. He replied, "No," and told her why. I can never forget, he says, the look of disdain upon her face as she remarked, "Well, if I was a man and had the opportunity to vote, I would vote for somebody or something." "It is needless to say that I remained at home and voted."

If we would be factors for the well-being of the race we must be materially right as well as formally right. And material rightness means duty seeking the good in every situation. Ethics has a larger sphere than is included in mere will and motive. Consequences are inseparably bound up with all life. The citizen who declines to assume responsibility in government forfeits his membership in the governmental body. Despite his enthusiasm for the right, his hue-and-cry of no compromise with evil, no leagues with

death, no covenants with hell, no communion with darkness, he is a sanguinary anarchist, a destructive nihilist. If empires, republics, States, municipalities, were dependent on men of his character for their perpetuity and efficiency, their day of decease would be at hand.

The stickler for formal rightness is usually the misanthrope, the pessimist in the social commonwealth. His biliary duct is overcharged. He sees but one outcome for the Church and the State; and that outcome is irreparable disaster. Formal rightness ringing the changes on freedom demands that the right of suffrage be granted to all men despite their mental and moral unfitness. The material folly of such an action has been superabundantly established within every parallel of the American Republic.

Formal rightness, iterating and reiterating individual interest, is clamorous for the demolition of all gigantic combinations of capital. The material fatuity of such an event is apparent when one completes his

ethical thought. The form of rightness is possessed by the Turkish Empire, but European and American capital are loath to invest in the Sultan's domain because of the absence of material rightness. The basal fact of moral experience is better expressed by the notion of duty than by the notion of the good, yet high ideals are vain fantasies unless they realize themselves in the normal pleasures and fortune of all men.

All strictures on duty categorically conceived do not invalidate in any degree subjective ethics. Practical life demonstrates that in the nature and insight of the individual man is the ideal conception, the inner law. This inner law the moral subject imposes on himself. It is the condition of all moral activity. It is the idea of rightness and the inviolable obligations which it includes that lies at the foundation of all moral progress.

The basic principle of the political, commercial, educational, and religious life of the race is, to use the phrase of Kant, the

autonomy of the spirit. As a vigorous thinker asserts, "We reach the truly moral life only when we come to the free spirit giving law to itself in accordance with its perceptions of right reason." If man is not a self-directing, conscious, rational, and morally invested creature, then the rewards and penalties that attach themselves to every aspect of life are vicious and absurd.

David Hume, in his "Inquiry Concerning Principles of Morals," wisely remarks: "Had nature made no original moral distinctions independently of education, distinctions founded on the original constitution of the mind, the words honorable and shameful, lovely and odious, noble and despicable, had never had place in any language; nor could politicians, had they invented these terms, have ever been able to render them intelligible or make them convey any idea to the audience." But it is worthy of all repetition that the individual man must complete himself in the normal well-being of the social unit. The outcome of moral insight realizing

itself in moral conduct is a moralized humanity, and this is the highest good possible to us.

VI.

History admits of a philosophic interpretation if life is other than a hopeless chaos. The validity of legitimate thought and volition practical life declares despite the chimerical thinking of the sensational philosopher and the vagaries of the mechanical evolutionist. And with a philosophic interpretation to historical unfoldment the affirmation may be made that Jesus Christ in character and conduct is the Ethicist whose postulates and practice are without flaw or foible. He considered men and women, not hypothetically, but as creatures of reality. He gave no place in His thought to abstractions. He personalized His teaching. When He spoke of love, of truth, of righteousness, of purity, He incarnated His speech. With theory He always conjoined practice. In His thought He repudiated the primacy of mat-

ter. At no time did He intimate that physical causation was a reality in itself. The subordination of matter to spirit was the recurring decimal of His thinking. The abiding, self-directing, conscious, thinking man was fundamental in His thought. From His angle of vision, man in his lowest estate is not a brute, but a potential child of God. In his highest estate he is not an emergence from the brute, but an actual child of God. According to Jesus, God is the immanent, ever-active cause in all mental and moral unfolding, not a blind, persistent force.

The categorical conception of duty Jesus did not accept. He functionalized Himself among men as citizen, artisan, friend, preacher, philanthropist. He was not willing to be formally right and nothing more. He completed form by giving it content. The conception of the good as held by the Hedonist, the Stoic, the Epicurean, the Utilitarian, He rejected. From Jesus' point of view, individual well-being was inclusive of social well-being. In seeking the normal

good of all men, the individual found his own good. In Jesus' thought, self-sacrifice was the only sure way to self-realization. The man must integrate himself in all men.

Jesus in His teaching and character gave a value to man approached by no other ethicist. He founded the finite nature in the Infinite, and thus gave an inalienable sacredness to every man. Mr. Emerson, in his address to the Senior Divinity Class in Cambridge, Massachusetts, in 1838, remarked, "Alone in all history Jesus Christ estimated the greatness of man. He is, I think, the only soul in history who has appreciated the worth of a man."

Plato, in his devotion to formal rightness, wrote wisely concerning the just and the good, but he did not consider his theories incompatible with infanticide and the slaying of the helpless and aged. Aristotle, as an ethical formalist, saw in the perpetuity of slavery a lasting benefaction to the race. The potential worth and the high destiny of

mankind these notable Greeks did not correctly estimate.

The man whose baseness gives some countenance to the doctrine of anthropoidal descent, or the man whose pseudo penitence gives flesh-and-blood outline to hypocrisy, may provoke our disgust, but never can we despair of any man if we share in the viewpoint of Jesus Christ. In assuming the title Son of Man, Jesus declared Himself to be a mental and moral unit with the potential nature of all men.

Jesus posited God as the moral World-Governor. Hence a moral world order exists. This interpretation gives to all life a moral integrity. It permits no event to be chaotic. Causally and circumstantially the moral universe is integral. Every causal and circumstantial good thing is the heritage of the worker of righteousness. Every causal and circumstantial punishment is the Nemesis of the evil doer. Jesus made of the invisible the center of moral gravity. All temporal and spatial limitation He disre-

garded. The eternal world was more vivid to Him than the world of time; the present but the segment of an Infinite arc.

Live in obedience to Infinite wisdom, goodness, purity, and God is pledged for your compensation, is Jesus' word. The universe is a moral integration. It is not possible for the man of integrity to suffer permanent loss. Conscious of this great fact, Jesus lived a life of unique distinction. His devotion to righteousness has never been paralleled. His love for man has never been approximated. In the realization of Himself through self expenditure, He was deterred by no adverse conditions. If the path of duty was rugged, He chose the rugged way. If persecution awaited Him in the performance of His life mission, He brooked the persecution. If the shame of the cross was the finale of His allegiance to the kingdom of righteousness, He endured the shame. Participating in the spirit and adhering to His ethical teaching, men have gladly immolated themselves upon the altars of patriot-

ism, of home, of truth, of human brotherhood. This moral interpretation to life Jesus gave. And His interpretation personalized in Himself has become the master light of the world's seeing and its chief spiritual inspiration.

CHAPTER VIII.
INNOVATION.

Our whole thought of God and man; our entire working philosophy of life; our modes of intellectual vision, types of feeling, habits of will; our instinctive, customary, rational, emotional, institutional, and social existence is everywhere encompassed and interpenetrated by Christ. His empire over our civilization is complete in this sense, that it expands only under His power, and can not define or describe itself, except in terms of His teaching and character. We are here under the shadow of an Infinite Name; we are living and dying in the heart of an enfolding Presence.

We are compelled to acknowledge that the secret molding energy of our entire civilization is the mind of Christ. It is out of this consciousness of the indwelling, wide-spreading, and overruling mind of Christ that the belief comes in His essential Deity.

—GEORGE A. GORDON.

It is the historical task of Christianity to assume, with every succeeding age, a fresh metamorphosis, and to be forever spiritualizing, more and more, her understanding of Christ.

—AMIEL.

INNOVATION.

I.

IN the best sense of the word, the innovator is the reformer, the maker of all things new, the champion of wholeness, the apostle of love, light, liberty.

Jesus was not the prisoner of ideas, past or present. He assumed His place among men as Incarnate newness. Neither His thought nor His service graced the chariot-wheels of the past. His doctrines and deeds were ever prophetic of new and brighter days. He was not eager to escape the affronts and oppositions which intimidate apologetic and timorous men. He did not slip through the world as a fawning footman, nor as an audacious interloper; but with an incomparable courage He fronted the sanguinary stubbornness of judicial unbelievers and the conceited contumacy of

prejudicial thinkers. He was intent upon cutting a straight road to things, honest, just, true, pure, lovely, and of good report. For the practicalizing of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control, He wrought through successive days and years.

The spirit of innovation is the spirit of the immanent and transcendent God, ever manifesting Himself among and through men. The believer and the thinker are coerced by the demands of exact thought to give their unqualified assent to the spirit of progress. Ends, in the ultimate sense, do not exist. Apparent ends are in reality new beginnings. "Every ultimate fact is the first of a new series; every general law only a particular fact of some more general law presently to disclose itself," writes a New England seer.

The vanguards on the yesterday of science, reform, government, education, are the rear-guards to-day. The Pauline writings make large use of the figures, newness of

life, renewal of the spirit of the mind, new creature in Christ Jesus, putting on the new man, which is renewed in knowledge after the image of Him that created him. As to the imperative need of spiritual newness, Jesus was explicit in His colloquy with the master of Israel: "Except a man," he averred, "be born again, (made anew), he can not see, (understand), the kingdom of God."

These words are affirmative of soul progress: that every promise of the man within has innumerable fulfillments; that in every soul there is a greater possibility. Innovation is the summoning of all things to judgment. The State, the school, the Church, the laws and usages of trade, the individual man, are not exempt from the relentless searchings of the reform spirit.

The innovator is the champion of the whole truth. He refuses to lose his balance maugre the importunity of partialities and prejudices. God's world is an entirety, and demands integrity in our every word and work. It is fatuity personified for any man

to make of himself an impediment to the wholeness of thoughthood and thinghood.

Spiritual well-being consists in our pious attitude toward the perennial newness of life. The authority of the days ago is of slight avail for the day that now is. We can not with impunity detach life from its universal relations. The social, the integral nature of all being, organic and inorganic, is everywhere perceptible. A spiritual voice is eagerly sought by the lowest form of creation. The wayside rock, the stalactite, the mica-flake, besought Hugh Miller and Sir Roderick Murchison to become their mouth-pieces among men. Mars, Venus, Saturn, Jupiter, prevailed upon Sir William Herschel and Sir Isaac Newton to become their orators. The pickerel and the halibut found in Professor Agassiz their spiritual incarnation, while in Audubon and James Buckham the vireo, the pewee, the oriole, the blue-jay, find enchanting speakers. The bush, the beast, the bird, the stone, the sea, the mountain, the mote, declare in vociferous vowels

their discontent if a voice in their behoof is not uplifted by synthetic and syllabic man. Gravity, chemical cohesion, organic and inorganic speechlessness can not content them. The sciences of botany, ichthyology, physics, geology, chemistry, astronomy, are insubstantial dreams save as they publish themselves in the person of thinkers and doers. The wholeness of life is the overwhelming fact. And the innovator is its apostle.

Ultra conservation is a pause on the last moment. It emphasizes limitation. It gives undue prominence to circumstance. It is a practical unbeliever in the infinitude of God's universe. It is always an apologist, never a polemic. The innovator contemplates all life as a spiritual affiliation. The inferior forms of life re-exist and reappear in the finer world of spirit, and fill the world with their fame. This re-existence and reappearance we designate as merchant, mechanic, poet, philosopher, farmer, inventor, scientist, and every other conceivable form of mental activity.

The analyst and the experimenter find themselves baffled in their essays to establish boundary lines between the man and his method, between spirit and its projection.

The innovator has for his goal, not a special but an infinite benefit. He sees in all particular and personal ends a body of death. He sees in all general and social ends life for evermore. He avows with ceaseless repetition the immensity and eternity of the mental and moral universe in which we find ourselves. To seek to arrest and fixate any form of thought or action that has for its objective a universal legitimacy, is to sin against the Holy Ghost. Such a misdoing is an impeachment of God's will concerning us. It is the apotheosis of ourselves. It is a contumacious attempt to destroy the cosmic beauty and beneficence of our Father's world.

The history of the soul in its best estate is found in its fullness of reception and expression. The reform spirit has all worlds for its arena. What for verbal convenience we term knowledge, virtue, power, are the

forthgoings of the reform spirit against ignorance, necessity, and weakness. It is the man seizing the opportunity for world conquest. Souls of such temper have never failed to ultimately command the admiration and gratitude of their fellows. They are its saviors from sin, its redeemers from spiritual insolvency, its benefactors in the midst of clamant need.

II.

Jesus, in His interpretation of spirit, of its activity and interrelatedness, is the true innovator, the sane reformer, the apostle of love, light, and liberty. He announced Himself as the Truth in the presence of twelve men who, in many respects, were spiritual dullards, obtuse moralists. The announcement elicited from them no enthusiastic response. The centuries and millennia, however, have borne silent and vocal attestation to the verity of His claim.

As Incarnate Truth, Jesus introduced an innovation both in the speculative and prac-

tical world in His concept of God. He gave to this concept, through His own character and conduct, an inviolable completeness. He invested it with a moral and spiritual integration which is at once ideal and practical. He made it impossible, through His word and work, for any theistic, metaphysical, or ethical postulate to save itself from irrecoverable collapse, only as it is in agreement with His teaching and life. Jesus affirmed: God is a Spirit, unitary, abiding, self-determining, universal, intelligent, ethical. In conflict with His word and work all sensuous conception of Deity is utterly frustrated.

The mythologies of Greece and Rome and the sensualities of heathen religions find themselves vehemently outlawed by the spiritual conception of Jesus. And this outlawry has been extended to every system of thought and every phase of conduct that gives precedence to matter and impersonalism. Legitimate thought, finding its vantage-ground in the concept of Jesus, disallows the question-begging of John Locke, August Comte, Her-

bert Spencer, Ernest Haeckel, Democritus, Thales, or Heraclitus.

Water, fire, atoms gross and refined, primitive fire-mist, sensations vivid and faint, are of the earth, earthy, and must go the way of all the earth. God as a Spirit is the supreme causality behind all phenomena. He is the basal reality, the world-ground. Between finite consciousness and all organized life, sense faculties are not able to mediate. Between man, the finite knower, and the world as a system of objective existence, a bond of connection in the realm of the sensuous does not exist. Professor Tyndall once remarked that it was easier for a man to lift himself by his own waistband than for him to prove any causal relation between his organized life and his consciousness. But when we accept Jesus' notion of God our difficulties vanish. Between man the finite knower and the world without, God, the ever-present, ever-working Spirit, effects a continuous connection.

III.

God as the ever-efficient cause in all life Jesus explicitly taught. "My Father worketh hitherto, and I work;" "The Father that dwelleth in Me, He doeth the works;" "God is not the God of the dead, but of the living;" "I must work the works of Him that sent Me," are a few of His many utterances declarative of the immanent, operative God. Deistic theses find no warrant in Jesus' words nor in His work. Impersonalism is likewise repudiated by Him.

The bruited warfare between science and religion finds no acknowledgment in Jesus' teaching. As causal explanation, science is without standing. As classification, as co-ordination according to rule, as a descriptive order of procedure, science is of great value. Any study of Jesus' words and of His activity that goes beyond the superficial, easily discerns the above distinction.

The visible, audible, tangible world as its own fashioner Jesus ceaselessly denied. The visible, audible, tangible world as the expres-

sion of Infinite Wisdom and Will Jesus ceaselessly affirmed. Legitimate thought to-day roots itself in the teaching of Jesus. It declares the validity of science in the realm of the phenomenal. It declares the invalidity of science in the realm of the metaphysical.

IV.

Jesus, in His announcement of the Fatherhood of God, made anew the thoughts of men concerning the Infinite. No prophet, poet, or philosopher had conceived of God in such familiar terms. For Moses, He was the Judge of all the earth; for Nehemiah, He was the God of Heaven; for Isaiah, He was the Holy One of Israel; for Plato, He was Pure Reason; for Aristotle, He was Impassive Will; while to other of the Greek philosophers, His nature was nebulous and non-ethical.

The qualities that inhere in Fatherhood were not apposite, in their thinking, to the Infinite Personality. Jesus stands separate and alone in His appreciation of the ethical

nature of God. God, the Creator of the ends of the earth, the Preserver of all flesh, the Lord of Hosts, the King of kings, according to Jesus, finds His highest function in the office of Father.

“Whenever a true theory appears, it will be its own evidence. Its test is that it will explain all phenomena,” remarks a discriminating writer. Jesus’ teaching as to God is explanatory of all phenomena. God is the primal and ever-operative Cause. He is a Spirit, and therefore omnipresent. He is the Father of spirits, the God of all comfort. His solicitude in behalf of sinning, striving, suffering humankind is so minute, says Jesus, that He reckons the hairs of our head.

Beyond peradventure, Jesus’ concept of God, incarnated as it was in Himself, has established, strengthened, settled philosophic and practical thought. No thought system has to-day any repute that is worthy of mention exclusive of the view-point of Jesus. Positivism and Causal Evolutionism made bold essays to eliminate Jesus’ conception of

God from the province of valid thinking. But their philosophic mischief has returned upon their own heads, and their violent dealing has come down upon their own philosophic pates.

“The Unknowable,” “Persistent Force,” “Deified Humanity,” “Impersonalism,” “Primitive Fire-Mist,” are the merriment of sane thought. So true is Jesus’ doctrine concerning God, to the mental and moral experience of humankind, that in this year of grace no labored argument is needful to give it permanence and power. The aspiration of spirit, the oppressive sense of sin, the unspeakable soul-hunger, the love of man latent and patent for the pure and the good, the outreaching of the helpless hand for Infinite help, the cry of the child for father-love, are phenomena that find no complete answer in Moses’ Judge of all the earth, in Nehemiah’s God of Heaven, in Isaiah’s Holy One of Israel, in Plato’s Pure Reason, in Aristotle’s Impassive Will, in Herbert Spencer’s “Persistent Force,” or in August Comte’s “Deified Humanity.” But Jesus’ interpretation

of God is integral. All that the mind of man can fashion as query, and all that the heart of man can yearn for, is not only answered, but also transcended, in Jesus' conception of God, our ever-living, ever-working, ever-loving Father.

Professor James, in his "The Will to Believe," inquires, "What are the essential features of Theism?" His answer is a reaffirmation of Jesus' word. "First, it is essential that God be conceived as the deepest Power in the universe; and second, He must be conceived under the form of a mental personality. The Personality need not be determined intrinsically any further than is involved in the holding of certain things dear and in the recognition of our dispositions toward those things, the things themselves being all good and righteous things. But extrinsically considered, so to speak, God's Personality is to be regarded, like any other personality, as something lying outside of my own and other than me, and whose existence I simply come upon and find. A power not

ourselves then, which not only makes for righteousness, but means it, and which recognizes us—such is the definition which I think nobody will be inclined to dispute. Various are the attempts to shadow forth the other lineaments of so supreme a Personality to our human imagination; various the ways of conceiving in what mode the recognition, the hearkening to our cry, can come. Some are gross and idolatrous; some are the most sustained efforts man's intellect has ever made to keep still living on that subtle edge of things where thought and speech expire. But with all these differences, the essence remains unchanged. In whatever other respects the Divine Personality may differ from ours or may resemble it, the two are consanguineous at least in this—that both have purposes for which they care, and each can hear the other's call."

When brought into antagonism with the completeness of Jesus' thought, Neo-Platonism, Eclecticism, Scholasticism, Empiricism, Encyclopedism, Causal Evolutionism, find

themselves dissolved as in a resistless menstruum. Philosophic vagaries are easily discovered when brought into the light of His thinking. No mental output dealing with thoughthood or thinghood is anything more than a phantasmagoric passage save as it is the iterance of Jesus' doctrine.

All theologies, whether from Augustine, Origen, Luther, Wesley, Calvin, or Paul, in comparison with the words of Jesus, are swept away as by a flood. He is the final arbiter of all truth, for He is Himself the Truth.

Jesus is the true innovator in His conception of man. Emerson's apostrophe, in his "Method of Nature," is genetically at one with Jesus' appreciation: "O rich and various Man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the city of God; in thy heart the bower of love and the realms of right and wrong!"

The virtues that glitter for commenda-

tion Jesus left for the superficial observer. As the Teacher of teachers, as the Practicalizer of ideals, we can not picture Jesus finding satiety for His mind and heart save as He pierced the deep solitude of absolute ability and worth. What self-aggrandizement accepted as a criterion of value He renounced. It is not a herculean labor to secure the praise of the self-seeker, nor is it arduous to satisfy the sensuous enthusiast.

Jesus was a student of the beautiful and beneficent indices of rectitude. The pulsations of virtue alone engrossed Him. And these pulsations He discovered while His contemporaries walked in darkness. "Why eateth your Master with publicans and sinners?" queried the superficial ethicists of Jesus' day. The only conceivable answer to such an interrogation is: The candid soul, despite its criminality, is potentially a new-born bard of the Holy Ghost, the kingdom of righteousness in embryo, the child and co-worker in latency of God, the infinitely wise, powerful, and good.

To an early missionary in India a skeptical observer remarked: "You surely do not expect to convert these idolatrous hordes to the religion of Jesus Christ. It is my opinion that your undertaking would be easier of accomplishment if you attempted to transmute one of these blocks of stone into a breathing, thinking embodiment of the Christian religion." This judgment is of a kind with the age-long doubt of the possible in man.

The man of progress, of newness, never sees the same object twice. With his own enlargement, the object acquires new aspects. We nullify our judgment if we insist that the actual man is identical with the potential man. Such an insistence is the invariable announcement of our non-growth, and non-growth is the synonym of death. When Jesus said to Matthew, "Come, follow Me," he was not fixated in the Master's thought as a public plunderer, but as a potential upbuilder of the kingdom of God. Nor did Simon Peter, James, and John find themselves ar-

rested in Jesus' thinking as Galilean fishermen. In them He rather saw the surging tides of life under the control of the Infinite Spirit enriching all peoples of the earth. In the dust of the actual He always saw the pearl of the possible. And this appraisalment of man is the only conceivable indemnification which the lover and worker of good finds in the midst of unspeakable moral perversities.

Jesus' conception of man is startlingly new. It is for us to-day a series of surprises. Again and again we find ourselves severely taxed in our efforts to adjust individual and social life to the Master's ever-advancing view. It was a dictum of Aristotle that no man could practice virtue who lived the life of a laborer. The potential in man was not vivid to the mind of the great Peripatetic.

VI.

As regards the relatedness of the individual man to God, Jesus allowed no opportunity to escape to declare man's utter insufficiency in himself. "In God all things

[man included] live, move, and have their being." Of Himself as the son of Joseph, as a man among men, He averred, "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works;" "The Son can do nothing of Himself."

According to Jesus, God is the World-Ground, the Basal Reality, the Father of Spirits, the Savior of men. Ethically, no less than metaphysically, God is the Supreme Will among men. All life is founded in Him, and all life is transcended by Him. No man is physically self-sufficient. His bread can not be accounted for inductively. Something more is involved than the loaf, the mill, the field, the baker, the miller, the farmer. These are but modes of operation which in themselves are nothing.

"Back of the loaf is the snowy flour,
Back of the flour the mill;
Back of the mill is the wheat and the shower,
And the sun, *and the Father's will.*"

Legitimate thought never wearies of asserting "the Father's will" as the ground

of the existence of sun, shower, wheat, mill, flour, and loaf.

Similarly is the moral and spiritual nature of man conditioned. The immanent and transcendent God is demanded by exact thought in the ethical and spiritual life as truly as in the metaphysical realm. Hence the word of Jesus, "Except a man be born of the Spirit [find a continual renewal of himself in God], he can not enter into the kingdom of God," is exact thinking. Excluded man is from the upper ranges of life save as he finds in God his continuous being.

The doctrine of conversion thus commands our assent, not on the ground primarily of an isolated individual experience, but on the ground of all life finding its existence in and through God.

VII.

Jesus gave to social membership a new meaning. He first promulgated the doctrine that chieftaincy in life lay not through Sybaritism, but through sacrificial service;

not through political preferment, nor personal privilege, but through the propagation of ourselves for the common weal. Of Himself He avowed, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." In Christian discipleship is exemplified the paradox of the highest self-realization issuing from the most complete self-renunciation.

Aristippus, Antisthenes, Epicurus, Zeno, did not discern this great truth; nor is it discerned to-day by any of the ethical disciples of Jeremy Bentham, John Stuart Mill, Herbert Spencer. In announcing this doctrine, Jesus did nothing more than complete His thought. In Him there was an evident spirit of revolt against all incompleteness. Self-finding through self-abnegation is no new doctrine metaphysically. The seed comes to itself in the luscious fruit and golden grain. The path which it treads is marked at every step by self-sacrifice. The stone of the mountain surrenders itself for the enrichment of the valley below and thus enters a higher

range of being. The ray of light buries itself in the dull earth for a season, and then reappears in the beauty and fragrance of the violet and the lily. The merchant feeds fat his love of gain, not by self-indulgence, but by physical and mental disbursement. The student opens the door of knowledge, not through nonchalance, but by strenuous expenditure of himself. The child reaches a wise and effective maturity through the subservience of its will to the parental will. This is the order of life. And yet ethical theory, exclusive of the doctrine of Jesus, has always oscillated between a useless abstraction and a sensual indulgence. Apply, said Jesus, the principle of all life to your membership in society. In so doing you will find local loss reappearing as universal gain; you will find individuality reappearing as catholicity; you will find the partial man reappearing as the whole man. Gradually, but with certainty, humankind is coming to that angle of vision where the exceeding practicalness

and profit of Jesus' doctrine is fully esteemed.

The social body is perpetuated through individual subordination. And the individual perpetuates himself through his re-existence in the social body. The self-denials of life thus prove themselves ultimately to be the real utilities of life. In the final analysis the common good and the individual good are in perfect coincidence. In giving to society the ideal of sacrificial service, Jesus saved it from an impending death. Social decease is inevitable if each for all, and all for each, is not the regnant spirit.

VIII.

Jesus announced Himself as the Light of the world, as Incarnate Love, as the Spiritual Liberator of the race. His assuring words are: "He that followeth Me shall not walk in darkness, but shall have the light of life; as the Father hath loved Me, so have I loved you; continue ye in My love; if the Son shall make you free, ye shall be free indeed."

These words made flesh in the Son of God have given newness to individual and collective life. The hour of mental and moral darkness for the myriad millions of human-kind has been banished to the perpetual gloom of Pluto's underworld. Jesus, as the Light of the world, shed a luster hitherto unseen on the Greek Demos, the Roman proletariat, the Jewish commonalty. And these common folk of the first Christian century are the prototype of the common folk in all days and within all parallels.

With the Incarnation the social body for the first time in human history began an un-deviating progress toward abiding unity and co-operative service. After the advent of Jesus the respect for persons which had characterized all pre-Christian civilizations found itself under a withering reproach. Jesus championed man without regard for place, property, or power. He did not give countenance to the artificial distinctions with which the Greek aristocrat, the Roman patrician, and the Jewish exclusionist had in-

vested themselves. It was character, not chattels, which elicited His esteem. It was the image and likeness of God for which He searched among all men, and not the tinsel and wrappage of wealth or preferment.

No pages of history are so criminally incarnadined with the blood of men as those of the first Christian century. In Rome, during the days which proximately and actually marked the ministry of Jesus, the gladiatorial combats between captives and slaves were the favorite amusement for the patrician class. For these pseudo leaders of the social commonwealth purple currents gushing from the founts of human life afforded inexpressible delectation.

In the year 48 A. D., during the reign of Claudius Cæsar, the passion of the populace for gory scenes was so great that the emperor gratified them with a sea-fight in which the fleets, manned by nineteen thousand gladiators, engaged in actual conflict.

The Emperor Caligula had an unappeasable hunger and insatiable thirst for human

blood. The old and the infirm were thrown to his wild beasts. At his meals he had persons racked before him that he might enjoy their groans. In one of his passionate outbursts he exclaimed, "Would that the people of Rome had a single neck, that I might dispatch them at a blow!"

But with the birth of new decades, the evaluation placed upon man as man by the Son of God became the possession of the wielders of imperial authority. Flavius, Vespasian, Titus, Trajan, Hadrian, Pius Antoninus, and Marcus Aurelius approximated measurably Jesus' doctrine as to the value of man in their guidance of the Empire.

These wearers of the purple do not complete our present-day conception of the Christian sovereign, but that they were governmental benefactors rather than malefactors in their day, impartial critics must admit. As the Light of the world, Jesus illumined their moral nature. It was not possible for the exceeding brightness of the Son of God to be concealed. The value of captives, slaves,

and every man classified as plebeian and as barbarian, dawned upon the minds and hearts of political, commercial, and social possessors of power. The common good, rather than individual indulgence, became the all-consuming passion. The world came into the holding of a new objective.

The democracy, the proletariat, the commonalty, in the light of all history, can not do otherwise than acknowledge with profoundest gratitude their indebtedness to Jesus Christ. As Incarnate Love, Jesus demolished the hoary antipathies which nations and races had harbored against each other. The Jew found felicity in designating all Gentiles as dogs. The Gentiles cordially reciprocated the repugnance.

Not many decades since, a rancorous antagonism was felt by the European toward the Asiatic, and the Asiatic in unmistakable vocables made known his animosity toward the European. But into a fraternity Jesus is rapidly bringing all men. The brotherhood of the race is not an empty figment. It is in

perfect agreement with the purpose of the ages. Individual animosities simply can not exist when Jesus Christ has a dwelling-place in the individual heart. And the individual is the miniature paraphrase of humankind. Liberation of soul is the work of Jesus in individual and social life. He it is who has opened the doors of the prison, who has brought deliverance to the captives, and made all responsive souls free through the power of an endless life. Time and sense are no longer the incarcerators of the soul, and space is no longer its jail-yard. Freedom from the grossness of sensual passion, freedom from the siren allurements of the world, freedom from the fatal grip of moral weakness, are a few of the manifold blessings which Jesus has brought to humankind.

He who believes in Jesus Christ shifts through His belief the center of moral gravity. His thoughts find in God their being. His will is subordinated to the Divine will. His affections are fixed on things above, not on things below. He is a new man. His

citizenship is in the heavenlies. In God he lives, he moves, he has his being.

As the introducer of newness of thought, newness of will, newness of affection, Jesus stands alone. He is unique. In Him we find righteousness, in Him we find wisdom, in Him we find sanctification, in Him we find redemption. He alone is the power of God. He alone is the wisdom of God. He is the true Innovator, the true Reformer, and all worthy newness, and all permanent reform, find their genesis and perpetuity in and through His spirit.

CHAPTER IX.
MODERNNESS.

Jesus Christ, the same yesterday, and to-day, and forever.

—PAUL.

“If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

“If Jesus Christ is a God,
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air!”

—RICHARD WATSON GILDER.

MODERNNESS.

I.

THE present-day reality of Jesus Christ is the most commanding of all facts. It were easier for us to escape from our shadow than to escape His perpetual presence. He is indeed transcendently more to the world to-day than in any aforetime period. He continuously convinces us of His superiority to time and place.

As Jesus of Nazareth He entered into history, as did Alexander, Ambrose, Pindar, Erasmus. As God manifest in the flesh, as the brightness of the Father's glory, as the Power and the Wisdom of God, as the Savior of all men, He has been, and is, believed on, loved, and obeyed.

This consummation in itself makes impossible all moral evasiveness. The dominant question in every candid soul who lives to-day is: "Lord, what wilt Thou have me to do?"

Our individual attitude toward Jesus Christ brooks less of indifferentism than does any law which operates in the material and mental spheres of being.

As a transcendent personality, Jesus possesses more of ethical and spiritual reality than of historic actuality. Historically, He is a Jewish peasant, the brother of James and Joses, a prophet in succession to David, Moses, Malachi, Ezekiel, appearing under the limitations of space, time, and racial homogeneity. Ethically and spiritually, however, He is inexpressibly greater. He stands for the whole order of legitimate thought, for the sane comprehension of the universe, for the interpretation of God and man in their mutual relatedness. Logical formulæ and circumscribed literary criticism are not, therefore, capable of giving form and content to Jesus. He exceeds immeasurably their province. The facts of history and the ultimate mysteries of being alone give to us an approximate interpretation of His personality.

Jesus as the Eternal Reason made flesh has created through His thought and life a religion which absorbs the noblest elements of all the past, and is the most potent factor in the moral and intellectual progress of the world. He can not from any angle of vision be classified as a particular individual. He stands apart from Moses, Isaiah, Jeremiah, Plato, Socrates, Confucius, Mohammed, Buddha. He is organically related to the whole system of thought and experience. Born in the Orient, of Oriental blood, bathing in its languid sunshine, nestling in the arms of its soft ether, holding converse with the traditions of His own people, He is also an Occidental of the Occidentals. To the highest selfhood of Melanchthon the Teuton, of John Knox the Scot, of John Marshall the Anglo-Saxon, of Pocahontas the American Indian, He was bound by every affiliation of soul. The beauty and the utility of all spheres of life find in Him an inspiration, never a retardation. Indeed, what of government, commerce, art, invention, reform, edu-

cation, religion that is granitic in quality and beneficial in operation, is the outflow of Jesus' nature. He is the soul of modernness. All conception and all action that have in them coherency find in Him their inception.

In relation to all post-Christian history Jesus stands as does the idea of God toward all nature. Legitimate metaphysics conceives of God as the moving factor in the natural order. Legitimate ethics conceives of Jesus as the primal factor in the moral order. The Son of God can not be thought of as a unit. He is the whole. He can not be thought of as an individual. He is the human race. He is not a moral microcosm. He is the moral macrocosm.

Wisdom, therefore, dictates that we adjust ourselves to the word and work of Jesus. He is less inescapable than are the laws that underlie all physical life. To treat lightly the significance of personality as involved in and evolved from Him is to degrade ourselves and to provoke the Divine disfavor. Our life in harmony with the laws of physical gravity,

chemical cohesion, attraction, repulsion, is personality expressed in material terms. In this harmony there is a temporal good. It is a good under limitation. It is of the earth, earthy. Life in harmony with the laws of love, of truth, of righteousness, as personalized in Jesus Christ, is personality expressed in ethical and spiritual terms.

In this harmony there is an eternal good. It admits of no circumscription. It is of the heavens, heavenly. Belief in the Son of God is an adjustment of ourselves to all law as personalized in Him.

II.

Our notion of God, if possessed of validity, must be in strict coincidence with that of Jesus. Prior to the Incarnation, gods were as numerous as men. Among the cultivated Greeks and worldly-wise Romans, dreams had more meaning than either observation or experience. The sons of Abraham had become Deistic in their conceptions of God. Interferences with the natural order they

ascribed to God. The ceaseless ongoings of all physical life they did not ascribe to God. To nature under normal conditions they gave a self-sufficiency. God was only to be observed in the extraordinary, the astounding, the apparently anarchic. A false naturalism as a terrifying incubus had fastened itself upon their thought. We are not, therefore, surprised that the Jewish populace found mental satiety only in the miracle working of Jesus.

Jesus, however, stamped the extraordinary with a secondary value. God working always and everywhere was His primary emphasis. For Him all life was supernatural in the sense of causality. No fact is more patent, both in speculation and experiment, than that thought perishes save as we accept Jesus' view-point. Nature as an independent, self-directing order, no man knows. Nature as the embodied order of Infinite Wisdom and Will, as a system in which ordinary manifestations may be, and are, set aside when higher ends are involved, we do know. Jesus gave

no priority to sensuous phenomena. He gave priority always to free and conscious intelligence, and this intelligence, in the sense of universal efficiency, he denominated, God.

Hume's famous thesis to the effect that miracles are impossible because of the implied violation of natural law, and are incredible because of their contradiction of human experience, can not withstand the warfare waged by the metaphysics which find their genetic being in the mind and ministry of the Son of God. Natural law *per se* is "a false creation, proceeding from a heat-oppressed brain," while human experience as related to the lower economies of life is an unceasing miracle. Thought can find no place for standing if nature is self-running, self-equal, self-sufficient. The automatic, passive registration theory of mind to which Hume clung tenaciously, collapses when brought into the complexities of every-day life. How it is possible for the human mind to convert crude iron into watch-springs, electric energy into arc-lights, dull earth into master paintings,

the entrails of a sheep into the melodious violin, is quite beyond us, only as we posit the superiority of mind to matter?

In His stress of moral values Jesus gave to the ideal order of life an abiding and practical worth. The doctrine of Divine immanence which does not distinguish between the Infinite manifestation in the rock stratum, the globule of water, in the pinion of the bird and the Infinite manifestation in the human soul, is fatuous and unworthy of our mental entertainment.

The Divine wisdom and will are apparent in every moss, cobweb, crystalline dewdrop, in the tawny coat of the wood-thrush, in the mastodonic bulk of the elephant, in the irishued beauty of the orchid. But moral distinctions are absent in these forms of life, and it is moral distinction only which gives to the ideal an abiding and practical evaluation.

Idealism is the begetting of a vain fantasy if alienated from the moral sphere of life. Too much of credence has been given to ideal

conceptions that had no ethical quality within them. Buddhism, Mohammedanism, Theosophy, Christian Science, Pantheism, Deism, Encyclopedism, come within the category of fantastic idealism.

Deism and kindred conceptions invest necessity with rulership. According to this conception, John Adams and Patrick Henry, as leading actors in the American Revolution, were moved by the same fixedness of law that whirls the cloud of dust in a tornado and tosses the particles of water in a tempest.

The mechanism of the universe is so inflexible that no appreciable ethical difference exists between the man who casts himself from an Alpine height and the man who is hurled to the rocks below by another. In the one instance the impulse comes from within, and in the other from without. But whether from within or from without, it is necessity, and therefore no moral distinction is at issue.

Christian Science, Pantheism, and similar modes of conceiving the universe and its spir-

itual relatedness, are outright denials of personality, both finite and Infinite. God is regarded as a world-substance rather than a first and ever-present Cause. He is one with beasts, with birds, with stones, with clay. All things are part and parcel of God. Sharers they are in the Infinite world-substance. Man, in conjunction with machines and with mud, participates in this Infinite stuff. All finite ignorance, weakness, sin, and brutishness are removed from the sphere of responsibility since they are modes of the Divine manifestation. These fantasies make of the Divine government and of human government unspeakable travesties. When what we are pleased to term wrong-doing occurs among men the only consistency possible for us, if these vagaries are operative, is to accept the wrong-doing as the method chosen by the Infinite world-substance for its manifestation.

Christian Science vociferously denies any consanguinity whatsoever between itself and the gross atomism of Democritus, but all

thought that demands a finality readily discerns a common parentage. Jesus never blundered in such a fashion. He made all life in its intent moral. He declared that God, the Infinite Thinker and Doer, the Everlasting Father, was the most deeply obligated personality of the universe; that, transcending the metaphysical aspect of life, He was intent upon making, through His all-sufficient grace and never-failing love, every son and daughter of humankind the reflectors of His holiness and the executors of His benevolent will. And man, the finite personality, He declared must rightly appraise the Divine purpose and work in enthusiastic co-operation with God.

The good man, Jesus never confounded with the criminal. Between Zaccheus the philanthropist and Zaccheus the public plunderer He saw a great gulf fixed. As God incarnate He set Himself for the doing of good. As God incarnate He set Himself for the overthrow of evil. Rewards causal and circumstantial, He averred, were the heritage

ordained before the foundation of the world for all workers of righteousness. Penalties causal and circumstantial, He asserted, were the inevitable resultants of the working of unrighteousness. In so teaching, the man of to-day is asked: Did Jesus stultify Himself?

The Wall Street broker, the State Street banker, the Idaho farmer, the British commoner, the German peasant, the American Republic, the Japanese Empire, thunderously answer, No!

III.

In His freedom from petty tactics and worldly-wise prudence Jesus integrates Himself across the centuries. The strategy displayed by Him in the execution of His life purpose is commanding.

As an idealist of the practical order, as the Teacher of teachers, He dwelt upon and enforced the value of the moral sentiment, the supremacy of spirit, the dynamism of personality, the homogeneity of humankind.

Prejudices, partialities, partisanships, can not withstand the antagonism of great catholic convictions. The Jew in his malevolence toward the Gentile, the aristocratic antipathy to all forms of democracy, the haughty disdain felt by the patrician for the plebeian, find no place in Jesus' thought. Love for man as man, regardless of race, color, or place, was His constant word. The parable of the Good Samaritan, and Jesus' colloquy with the woman of Samaria at the well of Jacob, are illustrations of His mental and moral attitude toward all men. The inborn antipathy of the pronounced Jew against the mongrel-blooded Samaritan, the Son of God did not harbor. He unfolded God as the God of all men. The crimson currents of life which speed through the veins and arteries of humankind are identical in their constituents. Respect for Israel as opposed to Rome, for America as opposed to China, for the red man as opposed to the black man, God does not entertain. Jesus declared every man to be a social center from whom all men

had the right to claim fresh and nobler impulses.

In all men sacred and heroic attributes are sleeping, if not awake. The capacity for high-souledness inhered in the slaves of the imperial household as truly as in Marcus Aurelius, the emperor. A worker together with God is latent in the sanguinary Moslem as truly as in the self-immolating Adoniram Judson.

The modernness of these contentions admits of no controversy. The Asiatic is demonstrating himself to be in agreement with the European in ethical and spiritual quality. Joseph Neesima, the Japanese Christian, by every conceivable bond is a brother beloved to William E. Gladstone, the English Christian. Mr. Wang Chengpai, the Chinese believer in the Christian religion, proved his capacity for the carrying out of God's will toward men no less than the most devoted Christian within American parallels. The unity of all men Jesus taught and exemplified, and our ethical and spiritual redemp-

tion is conditioned upon our acceptance of His word and reproduction of His practice.

Petty tactics in the religious life were the adopted measures and method of the Jew, the Greek, of the Roman, of the self-sufficers everywhere. Jesus repudiated them. He was strategic in His positions; He was cosmic in His outlook; He was all-inclusive in His sympathies. The petty Jew, the partial Greek, the self-sufficing Roman, have been securely interred, and none are so poor as to do them reverence. In shutting the door of the kingdom of heaven against others, we ultimately exclude ourselves.

The present-day conquest of the heathen world, in the name of and through the spirit of Jesus Christ, abundantly establishes the modernness of His wisdom and mission. The dynamic quality of personality Jesus stressed. He did not conceive of man as a passive receptacle, a tabula rasa, a bit of mechanism to be operated by sensation, by custom, by playful or obnoxious atoms; a jack-in-the-box to be manipulated by fan-

tastic impersonalisms. He conceived of man as the personal articulation of love, truth, goodness. The mechanical philosophy of life He decried. Thought, will, emotion, He declared to be transcendently more than excited nerve-centers, or faculties ancestrally communicated.

He saw in man self-determination, self-consciousness, self-activity. He did not enunciate great truths, vainly expecting them to propagate themselves. He called twelve men unto Himself. They appropriated His exceeding wisdom. Subsequent to this appropriation He sent them throughout the Jewish and Roman worlds, and from thence to the uttermost part of the earth. His command was: "Go teach all nations;" "Go ye and preach the gospel to every creature." He saw in Peter, in John, in Thomas, in Philip, and others of the apostolic body, a dynamism that would renew the earth in righteousness. And this moving force He discerns in every responsive personality. Christianity alone, of all religious systems,

has given to the personality of man its true value. Man static it renounces. Man dynamic it affirms.

IV.

Jesus was not an iconoclast in the popular acceptation of the term. He was an iconoclast in the sense of destroying all form that was insufficient for the content. Judaism as a worn bottle could not contain the new wine of the gospel. As a doctrinal conception it was of value in the early twilight of the race. But with the fullness of life which Jesus brought to the world, Judaism, as a mode of conceiving God and the universe, lapsed into desuetude. Greek polytheism had functionalized itself in a somewhat luminous fashion in the period of man's moral ignorance, but with the dawning of the Sun of Righteousness, the Brightness of the Father's Glory, it speedily withdrew into obscurity.

And the same destiny has overtaken every metaphysical and ethical form that was insufficient for the content. God and His truth,

as related to man and the world, could not find full vocalization in Judaic legalism or Greek polytheism. Nor can ceremony or tradition fully vocalize the Infinite Personality and His Infinite relatedness. Larger generalizations are needed than are afforded by impersonalism, natural apotheoses, ritualism, or oral transmission.

Dogmatism Jesus never failed to rend to chips and splinters. He could not tolerate the ethical fixtures, the spiritual termini, which the pseudo religionists of His day sought to establish. He knew the world to be saturated with God and His law. He was unwilling for any man or body of men to declare it otherwise. Of life in colossal relations He was always mindful. He did not permit the hours to exalt themselves above the years, the decades to pronounce strictures concerning the centuries, the centuries to cast indignities upon the millennia. He encouraged men, always and everywhere, to resist the usurpation of particulars, to penetrate to the catholic sense of all thought and

experience. God, He affirmed, puts to confusion the misdirections of human thinking and doing, and, despite the train of felonies which the immediate past and living present may present to our eye, the ends of truth, of rectitude, of altruism, are finally answered. The prophet was not making the circumference his focus of vision, but the center, when he asserted, "Surely the wrath of man shall praise Him; the remainder of wrath shalt Thou restrain." No truth was more frequently uttered in substance by the Son of God than this: "The Lord reigneth; let the earth rejoice: let the multitude of isles be glad thereof. Clouds and darkness [often-times] are round about Him; [nevertheless] righteousness and judgment are the habitation of His throne."

Through all days, all years, all centuries; through all agents, even though malignant; through all forces, physical and moral; through all atoms; through all peoples, a great and beneficent tendency irresistibly

streams. No human invention can withstand it. Racial oppositions to it are overcome with as much ease, apparently, as is individual opposition.

Hence we are not made to drink of the wine of astonishment when doctrinal conceptions appear and disappear like the grass of the field, which to-day is, and to-morrow is cast in the oven.

Platonism as a conception was too meager to contain the fullness of God and its significance for men. The notions of Heraclitus, Democritus, Thales, Pythagoras, Aristotle, and other Greek speculators, were metaphysically straitened. Hedonism, Stoicism, Utilitarianism, Categorical Intuitionism, are ethically perplexed on every side. Augustinianism, Calvinism, Pelagianism, Sabellianism, Socinianism, and some Arminian conceptions, are straitened media for the forthsetting of the Divine will and work. No aspiring soul finds itself willing to acknowledge allegiance to any theological or philosophical system which does not give root

and room to God, the All-Wise, the All-Efficient, the All-Fair, the All-Loving.

But every worker of good, every lover of truth, every seeker after God, finds himself or herself responsive to any and every conception which approximately contains the doctrine of the Divine will and work, and allows scope for its ever-increasing significance.

V.

The perennial modernness of Jesus is evident in His appreciation of moral wholeness. The greatest of ethicists and religionists have broken life into multitudinous mites. Men and women, of low estate and high, have ever been prone to fractionalize themselves. We do not address our thought and energy to the work of self-completeness. We are farmers, or merchants, or mechanics, or students, or housewives, but not integrated personalities. The man is absorbed by the merchant, the mechanic, the student. Our creation is a calling, a vocation. Our daily work

is a pursuit, an avocation. Every man is called of God to incarnate love, truth, goodness; to embody the kingdom of heaven; to complete himself. Our avocation may be the tilling of the soil, the fashioning of machines, the construction of railways, the solution of mathematical problems, the writing of books. Jesus protested against the man scattering himself. Manhood and womanhood, according to Jesus, are the desiderata of all legitimate thought and energy. They are the only accomplishment worthy of the endowment and effort of the human family.

Good farmers, skillful mechanics, are good hands and feet, but nothing more, if love, truth, and righteousness are lacking. Brilliant jurists, scientific experimenters, if minus moral and spiritual integrity, are good brain-cells, but pauperized men. Jesus declared the world to be God's world, and men and women are the Divinely appointed stewards of His manifold grace. This stewardship must be fully discharged, whether through the media of medicine, of art, of

education, of mercantilism, of manual labor. All life is to find expression in sacred speech and in pious performance. What in liminary language we term the secular, is the vanity of vanities. It is not rooted in the nature of God's universe. It is of lunacy all compact.

The integration of our selfhood is the primal duty of life. To God's will concerning us and our fellows we must relate our thinking, our willing, our doing. This is in every-day speech, concentration. In sacred speech it is consecration. It is the antithesis of selfishness. It is accepting the Divine intention as the sum of wisdom. It is life finding its completeness in God. It is the regnancy of the spiritual.

VI.

In His appraisalment of all material manifestation as symbolic of spirit and its phenomena Jesus gave to us the true basis of scientific development. The growth of scientific knowledge is in strict proportion to the dominance of Jesus' evaluation of material

life. The progress of science is practically nil wherever spirit is subordinated to matter. Sensuous ascendancy invariably means scientific paralysis. Superficiality of spiritual life has as its consequent superficiality of scientific life. The earth, the stars, chemical elements, physics, biology, and all other realms of knowledge, are absolutely uninterpretable if we regard them as self-existent. They assume a defiant attitude, apparently, if we deny their spiritual genesis and preservation. They seem to say to us with great gusto, we are the externizations of free and conscious intelligence. We are the retinue of Infinite personality. We are the goings forth of God.

Mr. Emerson in his essay, "The Poet," remarks: "Science always goes abreast with the just elevation of the man, keeping step with religion and metaphysics; the state of science is an index of our self-knowledge. Since everything in nature answers to a moral force, if any phenomenon remains brute and dark, it is that the corresponding

faculty in the observer is not yet active." Jesus in His interpretation of nature saw the whole sense of life in every individual thing. The net cast into the sea entangling in its meshes fish of every kind, the bit of leaven working its way through the mass of meal, the infinitesimal mustard-seed expanding itself into a tree, were to Him the hierophants of a Divine revelation. x

Eliminate this Divineness, and the highest incentive to the interpretation and subjection of the physical world is withdrawn. The wisdom and will of God Jesus saw signified in the lowest as truly as in the highest economies of being, and His all-inclusive vision has given newness of life to the intellectual world. In knowing our Father's world we are entering all the more completely into a knowledge of Him and His disposition toward us. And our knowledge of God, through reverence, humility, and obedience, never fails to beget within us a consuming desire to know His world. The parabolic teaching of Jesus has been a factor

of incalculable worth to the progress of all thought. Beyond the utility and beauty of things He discerned the efficiency and the beauty of spirit.

He gave to the phenomenal world an incidental value. He gave to the spiritual world a fundamental value. To the world of His day and to the world of the present He asserts that the supremacy of the spiritual, and that supremacy alone, inspires to the mastery of the incidental. Mohammedanism, Buddhism, Confucianism, Hinduism, Shintoism, and materialistic philosophies, **are to** us ominous examples of the inability of sensuousness to interpret and utilize sense phenomena. Electric energy, atmospheric vibration, water and its possible transmutations, iron, coal, lead, timber, grain, the soil, the sunbeams, have slight significance for non-Christian peoples. But Christianity interpreting and magnifying the spiritual proceeds forthwith to interpret and helpfully utilize all sensuous phenomena.

The Christian nations lead the world in

its material no less than in its moral progress. "The measure of merit of any work of art," says a critic of luminous discrimination, "is its perpetual modernness." Applying this principle to the wisdom of Jesus, our conclusion is: He is the Light of the world; He is Incarnate Truth; He is the Practical Idealist; He is the World Teacher; He is the Modern of moderns.

CHAPTER X.

EPILOGUE.

“Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

—PAUL.

In the world about, true values are
No less in stone than in the star;
We can not say of fleecy cloud,
Of wilderness or city crowd
That justice with her beam is blind,
That things or men are not of kind.

No truth is patent more than this,
Works compensation not amiss;
But 'spite of sun or rain or frost
Its metes and bounds are never lost;
Whate'er may be our ruling plan,
We can not thwart its good or ban.

Life, as a unit, thwarts all ruth,
Its genesis and soul is truth;
It cries aloud in street and mart
That no one thing is merely part;
That wisdom makes the world a whole,
And compensation is its soul.

EPILOGUE.

I.

There is a fortunate and fatal sureness in the working of all natural law. Fool-hardy, indeed, is the man who interposes himself between the law of gravity and its appointed office.

He who essays the building of a structure without a strict regard for the center of gravity announces himself either as a senseless adventurer or as a hopeless fool. The man of commendable judgment will not set his face like a flint against the law of chemical combination. He knows that under normal conditions an affinity exists between his muscles and nutritious meat, between his blood and wholesome bread, but that prussic acid, putrid food, and intoxicating drinks are hostile to his body's weal. We protect ourselves against "the icy fang and churlish

chiding of the winter's wind'' for the reason that between our exposed physical members and the law of crystallization but few points of tangency exist. It has not pleased God, in the outworking of His Infinite plan, to submit His measures and methods to us. Such a procedure would be the reversal of His nature. Always and everywhere the finite is in subordination to the Infinite.

Our highest wisdom is found in our submission to God's wisdom and way. Every law which underlies the life of the body and the spirit is promotive of our inward peace and outward fortune. In scientific as truly as in prophetic speech, in the realm of matter as truly as in the realm of the soul, God has beset us behind and before, and laid His hand upon us. If we ascend up into heaven, behold, He is there; if we make our bed in the grave, behold, He is there; if we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall His hand lead us and His right hand hold us. We can not, if we would, mechanize the uni-

verse. Sound thinking and rationalized living render impossible such an ultimatum. And yet we metamorphose all life into a huge mechanism, with its pitiless wheels and thundering hammers, when we obliterate God our Father and the Supreme Reason, the Ever-Efficient Will, from any phase of thought or experience. It is the Divine intent that nature should be for us an inexhaustible benefactor.

Nature, "red in tooth and claw," is poetic fiction under normal conditions. Under abnormal conditions it is a tragic fact. The only man who feels oppressively the hand of nature is he who seeks to subvert the laws that underlie all being. The man of industry, of honor, of expertness, of truthfulness, of sobriety, never arraigns nature as a malefactor. Over him is wielded, not the scepter of wrath, but of love. It is the sluggard, the trickster, the falsifier, the pettifogger, who declaim against the laws that underlie all life. All things in God's world assume a hostile front to vice. Virtue and gravita-

tion, love and cohesion, truth and crystallization, present invincible phalanxes against all forms of lawlessness. The stars in their courses fought against Sisera, Canaan's military chieftain. And why? Because Sisera, as the oppressor of Israel, was the sworn antagonist of the stars. The universe is a unit in the punishment of evil-doers. Corruptionists, whether in commerce, in politics, in literature, in art, can not secure the mermaid's head without the dragon's tail.

The fancy of the Greeks that Nemesis is the ever-open eye throughout the universe, and allows no offense against goodness to go unchastised, is a solemn fact, expressed in positive terms by the immanent, ever-working God through the medium of law. Infinite righteousness can not wink at finite unrighteousness and maintain its integrity. The world of sense and spirit is a whole, and refuses to be disparted. We can not act partially. We must act integrally. The pleasures of appetite and passion can not be

severed from the needs of character. All vision, all detachment, find themselves counteracted. Life is an entirety or it is immoral and meaningless.

Adventurers, exploiters, profligates, and misers find no permanent gain in their endeavors to outgeneral God. "Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we seek to separate them from the whole. We can no more halve things and get the sensual good by itself than we can get an inside that shall have no outside, or a light without a shadow." The braggart, with the brazen throat of Hector, may assert that the inevitable conditions of life do not touch him; that he eats, drinks, and is merry under all suns and in all seasons; that he sails all seas without regard for chart or compass; that he traverses all lands without respect for the beaten path of law. But the boast is on the braggart's lips; the conditions are in his soul.

Retribution can not be eluded. Causally

it is present upon the instant of our misde-meanor. The malignity and the falsehood within us are our decease from the whole-ness of the moral universe. Through temporal limitation circumstantial retribution may be baffled. But the escape of judgment in visible nature does not imply the perpetual slow-footedness of the circumstance. Within the matrix of the future the time is when the revolter against the cosmic order of life will find himself fronting the "stunning confutation of his nonsense" in the presence of angels and of men.

Jesus gives to us, in the parable of the Rich Man and Lazarus the Beggar, a graphic portrayal of such a scene. The man of affluence perversely blinded himself as to the meaning of his membership in the social body. The beggar ostensibly was, despite his material disadvantages, loyal to the Divine intent of being. Causal retribution and reward were immediate. The rich man carried within himself his decease from the benefactions of nature, and thus "benighted walked

under the midday sun." The beggar carried within himself the consciousness of his moral unity with the Divine aim, and thus "enjoyed bright day within the center."

Circumstantial retribution and reward were deferred. But death, the democratizer of all existence, introduced the rich man and the beggar to the completed order of life. Within this order all thoughts and acts without exception find their integration.

Cause and circumstance, says Jesus, in substance, meet each other. Their delayed union they effect. "In hell the rich man lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom; and he said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy [circumstantial] good things, and likewise Lazarus [circumstantial] evil things; but now he is

[in circumstance] comforted, and thou art [in circumstance] tormented.'"

To complete ourselves, to become factors of value in the social scheme of life, to embody all law, to reproduce the Divine will and work, to deport ourselves under every condition and in every circumstance as sons and daughters of God, is our manifest and essential duty. As Paul avows, it is our reasonable service. To encompass these ends, even measurably, is to be in league with the underlying principles of God's world; to be in correspondence with all benefaction. To withhold our endeavor is to revolt against the fundamental laws of life and antagonize all benefaction.

II.

Jesus, as the Incarnate Son of God, personalized in Himself all law.

The laws underlying the physical universe He spiritualized in that He made them His servants unto righteousness. The laws underlying the spiritual universe He practical-

ized in that His union with and knowledge of God, His inapproachable purity, His Infinite love, His inviolable truthfulness, became willing and joyous helpers to all souls, whether sinning or sorrowing, aspiring or achieving. In His body's behalf He utilized with the utmost remove from censure every physical regulation. He declared His body to be the true temple of worship, and He made all material good contribute to its strength and service; His mind and heart, for their own refinement and for the increase of personal efficiency, laid hold of prayer, of faith, of obedience, of service, of purified emotion, indeed of every principle appointed for the development of the individual spiritual nature.

As the integration of moral and spiritual efficiency, as the Divine Reason made flesh, as the Supreme Will in all the realms of being, as Law personalized, as the dominating Personality in all history, and therefore in all individual life, Jesus removes Himself infinitely from the category of the finite.

And yet He is bone of our bone, and flesh of our flesh. He can be touched with a feeling of our infirmities. He is the Friend who loveth at all times, the Brother who is born for adversity. As Horace Bushnell eloquently and inspiringly writes: "This one perfect character has come into our world and lived in it; filling all the molds of action, all the terms of duty and love, with His own Divine manners, works, and charities. All the conditions of our life are raised thus, by the meaning He has shown to be in them, and the grace He has put upon them. The world itself is changed, and is no more the same that it was. Let the Dark Ages come; let society roll backward, and churches perish in whole regions of the earth; let infidelity deny, and, what is worse, let spurious piety dishonor the truth; still there is a something here that was not, and a something that has immortality in it. Still our confidence remains unshaken, that Christ and His all-quickenings life are in the world as fixed elements, and will be to the end of time; for

Christianity is not so much the advent of a better doctrine as of a perfect character; and how can a perfect character, once entered into life and history, be separated and finally expelled? It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus, which is the real gospel, out of the world."

And now what shall be our disposition toward Him who has made all life other than it was; who has exalted the significance of God for man, and of man for God; who has, by His own clear shining, dissipated the world's spiritual darkness; who has made the tragedy of man's cheapness an approaching impossibility in all parallels; who has quickened incomputably human thought, and hastened the world's progress in every circle of activity; who has renewed the waste places of the human heart, and made them to blossom like the rose; who, in Himself, has exemplified all truth, all beauty, all good; who has effected a union in Himself between man the

sinner and God the Savior, between man the helpless and God the Almighty Helper; who even now, in the minutiae and in the most burdensome of our experiences, interposes His infinite wisdom, power, and love?

He calls us to a life of belief in His name; to a life expressed in His terms which are the terms of the spirit. This life means for us righteousness, peace, and joy in the Holy Ghost. It means for us a conscience void of offense toward God and toward men. It means our completeness. Surely we are not hesitant in giving to Him the total energy of our being with utmost leal-heartedness!

J. B. Bowen

